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ABSURDISM

“Animal. Sheer instinct of being; movement of limb set off by impulse. Fuelled by caffeine and sugar until Land Ahoy! Like string that bent out of tune when timing went wrong in front of waning audience and now instrument stands pristine in front of adoring fans of craftsmanship. I say no to ever-present spectre that haunts me to elicit knowledge of arcane understanding as if it has become shit for brains. Why do you say it has become shit for brains, said Leo. He didn't appreciate ukulele over morning coffee. Nice beard, though. We all got lucky together in that city. And coffee.” (Absurdism)

“Immanuel Kant said Land Ahoy! when he saw fresh espresso coming to revivify his philosophical undertakings and Land Ahoy! also refers to name of band whose lead singer/guitarist played out of tune to entire audience as concept piece but lost interest of music-going fans because of it. They hailed from Withington, Manchester. Local chavs from neighbouring suburb hated their rehearsals so much they threw fresh apricots at windows of their town house whenever they practised. “They don't come cheap do they, apricots?” But you can get unripened dates from neighbouring Rusholme and feel sugar in fruit turn your teeth to pure grain. I used to do this a lot when I was a practicing Christian: get dates. Eat them, lose my teeth. Already lost my virginity as soon

as I got baptized full-immersion.” (Absurdism)

“I advocate nothing: to restate earlier assumption, only through realising that such work, indeed all works of art, initially predicated on nothing, since we require vacuum like space to elicit something, don't ask me how it works, I simply want to refute this "thingness" in favour of what we participate in as presence of absence. It creates out of its tension, beginning from total annihilation and then rebuilding using fragments from debris of that which remained post-destruction. My only reason. Coping with loss. Can you think of anything more apt to describe loss of everything other than presence of absence? It describes it perfectly despite paradoxical recognition. Union of opposites. Mutual toleration of sub-contraries.” (Absurdism)

“Love is not wanting and everything will be not wanting as virtue and beauty are waiting. Birthed never is our foetal wish which creates expectancies that never happen; life is the anticipated situation. Time-space continuum as symbol of eternity, the zero sum of the circle forms its utilitarian rectification foursquare, asymmetrical in variation, combination, partition and all manner of shapes. Time-space continuum as symbol of eternity, zero forms, squaring the circle. Ask without attraction's natural ability to magically open paths in the second fraction. Fantasy of yesterday is ever re-lived in a staleness and belated becoming of life in reality for those that fear. The blind

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still lead the blind. By-products of accidental blind forces are the absurdities resorted to when it matters not what life's interactions and the manner in which they are envisaged play out, they are not materialistic, no matter how frustrating. Awaiting annihilation in our destructive beastliness we abuse the disclosure of nature and knowledge. What should be given but greater knowledge and why or wherefore? It only takes a few pieces of silver in order to be betrayed, awakening Judas, the by-product of accidental blind forces himself becoming his full foulness reaching out to man." (Absurdism)

AESTHETICS

"Poetry relies on omission. Herr Zwischen, missionary position. » *Ficken gewissen leben, meine bestimmtes Deutsches mädschen!* « I sometimes speak in Italian. My favourite phrase explains that because all war comes to its end then, as consequence of struggle, prized artworks become vulnerable to destruction. Much like my own! So, burn Mona Lisa to a cinder. Unless civilisation ends, in which case we smuggle Mona Lisa." (Aesthetics)

"Wassily Kandinsky's Blue Rider Period. Still completely expressionistic. As still as it gets. I mean, that horse ain't movin'! How did they do that before still photographs. Lots of sitting still. I mean, of course they had photographs in 1903 but not like today.

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Reason for blurry colours, impression, not likeness. Later came Cubism, pioneered merely 4 years after Blue Rider. I have done a Cubist self-portrait that scares children at sleepovers. Three eyeballs, deep colours.” (Aesthetics)

“Sham conceit offers merely what we can expect from the false expectation of beauty; alone it is possible as a retroactive force to articulate a normative standard. Critiquing authentic beauty corresponds to an old need where nothing ever changes, the heart is bourgeois, languages and histories follow the customs rather than the reverse. The vantage point of beauty should cast a light on reflection in its ephemeral form most apparent in accordance with philosophical truth precisely as the truth of beauty apprehends our consciousness. Beyond philosophy, beauty is compelled to be content with a simple truth, that by turning towards interpretation unrest cannot resolve to attack the idea of the resolution of an immanent tension.” (Aesthetics)

ANCIENT PHILOSOPHY

“Our Ancient Text says that world came from face of deep. Do waters exist above heavens? Tears testify to this. So, then, do elements come in natural succession? I'd like to think so. Gases first, hydrogen and helium, gaseous air alchemy, mixing to create fire, somehow condensation forming water from

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subsequent elements of hydrogen and oxygen, and by this point we know that oxygen formed atmosphere of our planet to which we refer to as “Terra” – final element, then, earth. Yet Animistic Spirit drove all these collaborative elements and supersedes them.” (Ancient Philosophy)

ARISTOTELIAN PHILOSOPHY

“Can we reasonably say, then, that two most fundamental elements that make up light source, Our Sun, we categorise, for want of a better word, principal elements of periodic table, hydrogen and helium. Fire composes Our Sun – this Aristotlean logic, even if outdated, would place fire as primary alchemical element. Or do the gases that make up the stars, like Our Sun, represent air as precedent element to fire? Burning air, air on fire. Or is primary element, hydrogen, essentially a dust therefore earthly?” (Aristotelian Philosophy)

ASCETISM

“Notice holes in your face. Every orifice gets penetrated: eyes with images; ears with sounds; nose with odours. Noxious filters. I argue that senses deprive us. Senses seek to distract us from our soteriological overcoming.” (Asceticism)

CHRISTIAN ESCHATOLOGY

“Brexit is the fulfilment of the prophecy of Daniel 2:34. *“As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces.”* The feet of The Millennial Man are iron and clay which do not cleave together, which represents The European Union, an Empire that even under Papal Rome could never unite like Babylon the head of gold. The stone that was cut out by no human hand is The Kingdom of God and Brexit and The United Kingdom of Great Britain is an *as above, so below* representation of the powers and principalities of Christ Himself. In merely one year, 2025 will mark the beginning of the Last Jubilee of mankind. Yes, in Britain we have Kingdom Jubilees that celebrate the Royal Calendar coinciding with the civil calendar, but the Biblical jubilees are fifty year periods that fall into 500-year Onah's or periods of “answers” that fall into 2000-year epochs. The Psalms declare, along with Peter in The New Testament, that to The Lord a day is a thousand years and a thousand years is a day. The jews believe that because of the way the Hebrew scriptures talk about the days of creation being 6 days that the evolutionary creation of the world and cosmos was, in fact, 6,000 years, and we live on a young Earth. The first 2,000 years of Earth's history was the Age of Chaos. The years 2000BC – oAD were the Age of Torah. We are now in the Age of Grace. According to the Onah's and

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the Jubilees, the Age of Grace will end in approximately the year we know as 2075AD. That will mark the 6,000/6-day cycle of the Earth's history according to the Earth's 6,000 Genesis and will lead us into the 1,000 year Sabbath or Millennial Reign of Christ. It bugs the hell out of me when Christians think they can condemn another fellow human being to hell when Romans 10:6–7 clearly says it is like bringing Christ up from the dead when in fact we shouldn't even be saying who will go to heaven or talking about things such as “the rapture” because that is to bring Christ down. That's just what The Bible says.” (Christian Eschatology)

CRITICAL THEORY

“Law attempts to redeem aspect of it to aspects of it which we feel already indebted to. Austin Osman Spare writes: “The law is so contemptible that its chief service should be to estimate its [own] injustice.” So, what can we buy back to ourselves if we already pay charges subsequent to foreclosure due to conformity to laws or rules? We only surface and emerge as pawned possessions to system which sells us back to ourselves as identity commodified. But we already knew this.” (Critical Theory)

“Nomos, originally meant “pasture” or “field” but also alludes to division of labour and rise of industrial agriculture. From this we see domesticated

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man and great suffering of animal. Dispensation and allotment of surplus value leads to wealth-regulated oligarchy of control. This nomos binds us.

Conformation expressed as obedience to such law. Name as resistance to nomos, concentration of our subjectivity broken when we hear what name we go by; our call. This true redemption identifies us and harks back to innocent days when we learned to respond to this call.” (Critical Theory)

“Heavy confrontation taught me that it acceptable to await development whilst quiet alterity engenders distribution of sticky aims in such vapid writings, whilst I remain sore yet distinguished set apart by manner of speech, scientific in approach encouraged by resolution, fallacious permissance recommendations.” (Critical Theory)

“Real primary colours, falsity in real primary school. Not red, yellow, and blue, not at all! Must remember this for next painting, with art tutor instructing: real primary colours, in fact, yellow, magenta, and cyan! It produces rich mixtures. On canvasses. Qabalic dimensions lie below. What else lies below? Just another Muslim mother lying below because of War On Terror. Her explicitly remains anonymous, her children remain homeless, in refugee camp wilderness.” (Critical Theory)

“Gloomy frightening photographs, ultraconservative stimulating songs, backward

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approval explains self-evident revelations; self-confirming enlightenment feeds on itself periodically in confrontation with mood. Requirement of identification resolution enlightens my alcoholic reservations. Different exhaustion television evasive purchase enthusiasm, intelligence shines envious. Gradual spillage perspectives.” (Critical Theory)

“It has become incontestable that the void regarding revolution is manifest, in opposition to its visceral soul, in opposition to its connection to the system, in opposition to its legitimacy to prevail, the loss and dispossession of what can be achieved voluntarily or extemporaneously has not yet been offset by the free limitlessness of original potential that this idea antagonizes.” (Critical Theory)

“We look upon the dilatation which emerges as a diminishing return. The ocean of the once unimaginable, upon which revolutionary movements embarked, did not yield the satisfaction their enterprise intended. On the contrary, the method that was reprieved exhausted the cadres in the designation of that for which they were undertaken to begin. It has continuously been drawn into the turbulent maelstrom of raw inhibition.” (Critical Theory)

“It is questionable to what degree revolution is still imaginable, to what degree, with its perfect manumission, it does not divide its own circumstantial requirements. The doubt is incited by

revolution's own history. Revolutionary movements separate and disconnect themselves from the existential domain in order to convey another system, singularly conflicting with the existential domain as if this different system also was an self-sufficient independent totality. For this reason, no matter how grievous they come, revolutionaries cultivate a proclivity for advantageous theoretical authentication. The platitudes of revolution's conciliatory brilliance enveloping the system are offensive not only since they lampoon the sympathetic idea of revolution with its materialistic interpretation and rank it in the midst of those associations that offer consolation.” (Critical Theory)

“The outstanding heroic movements, which have outlived even their own indifference, were in their own epochs integrated with their historical and territorial narratives. Adversity, which may have been the source of the notion of revolutionary self-determination, was a residue of frenzied acts that were premeditated to have an actual impact. The narrative of revolution as that of its radical self-determination never achieved in annihilating this aspect, and not just because the ties were too firm. In revolutions, the measure of victory is twofold: whether they prosper in unifying theoretical layers and intelligence into their intrinsic principle of alacrity and in this consolidation at the same time sustain what opposes it and the rifts that appear in the action of unification. Unification as such does not ensure virtue. In the history of

revolution, unification and virtue have often separated. For no sole chosen division, not even the revolutionary fundamental idea of the principle of willingness, designates the substance of revolution and satisfies to determine its outcome. Vital to revolution are circumscribing attributes that repudiate its established revolutionary and profound approach. A utopian logic, which imagines conditions as revolutionary substance, reverts to a raw, pre-revolutionary stage. It perplexes the realistic or circuitous depuration of objective elements with the difference that is vital to revolution.” (Critical Theory)

“Revolution is connected to its diversified independence. Not only revolution's certain aspects, but their formation as well, that which is explicitly revolutionary and to which its verve is as a rule ascribed, relate back to its diversified independence. The personality of the revolutionary with present conviction is also that of the revolutionary task's ponderous vehemence, which amasses around itself its scattered fragments, vestiges of the present moment. The revolutionary is connected to the world by the rationale that conflicts it with the world, and that is the same rationale by which vitality establishes the world that is there for the taking. The consolidation attained by means of the revolutionary is not easily compelled by their determination. Instead, they recapitulate that in which their determination communicates with one and the other. Consequently, the consolidation is itself an outcome of

difference. Certainly, consolidation has its foundation in the spirit-withdrawn material dimension of the revolutionary task, in that in which consolidation is potentially dynamic and lively. This marries the revolutionary subject's aspect of alacrity to unruliness. By its discrepancy from experiential conviction the revolutionary subject inevitably establishes itself in proportion to what it is not, and to what renders us the revolutionary subject at the outset. The perseverance of the adventitious in revolution - which is manifest in revolution's sensitivity with its lesser appearances commencing at an individual antecedent time - singles out revolution's involuntary self-actualization in its involvement in what is opposed to it; this self-actualization urges revolution's vital erudition shift that chalks out the wishful thinking of its absolute disembodied existence." (Critical Theory)

CYBER-UTOPIANISM

"Shop. Shop talk. Signs above in neon illuminating dark circles of moist wet pooled water in cracks on pavement. Third World city roads. Third World cities have better roads than UK villages, depending on village, depending on world. I feel some hope in digital liberation in its utopia of cosmic avatars. Like, we can have our space and our territory if we just get used to space of rooms; like, way closet space becomes freedom if we surround ourselves with right information, right stimuli. Free Internet for

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every Palestinian, tall ceilings, no more Hamas. Stop fighting over land on ground and start building towards sky like they did in Russia when Lenin's regime gave way to Capitalism – still not much better, but hey, I hear Ruble does well out of oil. Skyscrapers testament to this.” (Cyber-Utopianism)

DADAISM

“I think therefore I am a Taoist; a Taoist Anarchist? Let's talk about the anarchism of the Dadaists. Lowercase 'a' uppercase Dada. That is the Dadaitte. The Dadaitte can be used of those who have adopted this philosophy. We already know that the Taoist has chosen to live with the Tao. To me it seems that the Taoist has chosen to live with nothingness. We can even put this philosophy into the following words: We want to get rid of everything; of this, of that, of everything. It means everything that is non-existent. That is not a contradiction. That is neither an affirmation nor a negation. That does not contradict other things. It means what it says. For example, the person who wants to get rid of everything. He may want to get rid of nothingness. That means he wants to get rid of not being; he wants to get rid of non-being; he wants to get rid of not being anything. Now we have seen that all the other philosophies require that you put yourself in other people's shoes to see that they too want to get rid of all the nonsense that they themselves have created; their own thoughts and

ideas.” (Dadaism)

“In the case of the Dadaitte all the thoughts and ideas of the Dadaitte are based on nothingness and non-being. The Dadaitte can help us see the nonsense that we have created. It helps us to see that we have created things out of our own minds. We have created our own life. And if we find that there is nothing in our lives, that we have created nothing. Then we can start getting rid of it. I do not speak of this philosophy in words. In a very simple way, you can take up a book, and read the chapter on the Dadaitte philosophy. You can look at what the Dadaitte means in a word. And then you can put yourself into the shoes of the Dadaitte. There you will find out what the meaning of life is. It means that you have put yourself in the place of your own life. Now, we have already seen that you do not need to create life. And as long as you have put yourself in the place of your own life, all your experiences are experiences.” (Dadaism)

““Bitch or Buck?” “Let’s fuck.” Fuck, LETS! Local Economic Trading Systems. Let’s remove them, let’s replace them, let’s destroy them, let’s rebuild them. National Stock Market, The Totnes Pound, Quid Pro Quo, freedom for West Country! The whole of North Devon has to be replaced, let us replace that, let us replace it, let us reconstruct the whole. We MUST replace ALL of that, ALL! So let’s take a stand, let’s stop this nonsense. Let’s stop this false democracy! Let’s say YES! Let’s SAY YES! To freedom, let us say

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YES! This whole mess, all of it, ALL of it, WE MUST SAY NO! What a mess! Let us do a deal with the Tories and Labour, let us do a deal with the BNP and the NFU, let us replace it all, and replace it all! Let's have the whole of North Devon replaced! And replace the whole of North Devon with it! Let's do a deal with our enemies, let's do a deal with the CND and The PNU and the NFU! So let's take a stand, let's stop this nonsense. Let's stop this false democracy! Let's say YES! Let's SAY YES! To freedom, let us say YES! This whole mess, all of it, ALL of it, WE MUST SAY NO! YES & NO! What a mess!" (Dadaism)

DECONSTRUCTION

"We can view binary opposition traditionally associated with these terms as existing between ideal and real, where ideal considered abstract, perfectionist goal, and real (or actual) seen as imperfect, concrete reality. This formulation challenges our binary by collapsing distinction between ideal and actual. In doing so, it disrupts assumed hierarchy that places ideal above or outside realm of actual." (Deconstruction)

DELEUZEAN PHILOSOPHY

"Imagine Glossolalia in Matriarchal suburbia. Or, even echolalia of playground as children dance

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around playground, running and playing, kissing and chasing. But mothers not in suburbia still feel echolalia, it seeks to draw towards them in their institutionalisation of striated space. Imagine staircases and traffic lights, all points of intersection form striated space. Imagine open landscape of rolling hills: we describe this as smooth space, opposite to striated space. So what does it mean now that women operate in striated space? Lines of intersection form patterns of expression, jostling with employment competition, yet still in reception of children's spiritual play. At least, from afar. These women, they want to know what they gave up or may or may not lose by operating in striated space." (Deleuzean Philosophy)

"The Body without Organs is an Artaudian flux of desire but take the body away, to isolate the organ - Let's restate that, the isolation of the organ - is to drive towards death. Food = shit. Sex = death. But the death instinct is only a partial object of desire and the function(s) inherent within the Body without Organs. The function is that each organ is at its place, in a harmony of hierarchy to articulate the body as an "organism." Yet, the organism is at enmity with the Body without Organs, the former drives toward its inherent death instinct - pleasure being a conduit - whilst the latter may be viewed as an immanent plane of consistency producing machinic desiring intensity. The floating univocity of being where organs are equal expresses the chaotic multitude of the non-

hierarchical space of the ultimate Body without Organs; the organism as a whole its dichotomous hierarchy.” (Deleuzean Philosophy)

“Trauma forces philosophy to its point of irruption. Nature herself is traumatized by the eruption, the vehicle of impersonal flows of desire, floating upon the conformist stratum of neurosis. The libidinal band interlocks channels across a matrix of communications that runs a cyberrevolutionary infiltration programme, camouflaging erotic contact, only to discover more trauma reproduced by panic. An aberrant trauma is defined by an inorganic replicated contamination whilst the reproductive organism is constituted by a protective apparatus. Xenopulsions into the organism desire alien infiltration, barriers against stimuli, otherwise efficacious; trauma as a breach or invasion. Quantities of sexual excitation are liberated by the violence of trauma and its essentially mechanical differentiation of artificial drives. The gross perception of trauma and its confidence in securing and sustaining its idiotic mechanism(s) is replaced by subtle cybernetic influences. Simple organic regression relates to an insurgent cunning that entirely lacks intelligence as if inorganic conceptions of xenopulsions are the thanatotic incursions of trauma herself. Planetary trauma is a replication of terrestrial production, its machinery revolutionized by an immense spasm of deterritorialization, as it escapes the ever-emerging noosphere. Trauma is the fixation of stimulation to

addiction and its reproducer units. (Re)production is usurped by noetic desiring-complexes, the entirety of which are virtually guided by trauma and its insidious self-organizing principle. The noetic order is disorganized by the relentless passage of trauma. Traumatic excitation is an unsurpassable addiction to unpleasure and a tradeable modulation of replication, displaying the cynical programme of Kapital whilst the seductive mask of Eros is stripped away to reveal the neutral harmony of a reconciled desire. Trauma is definitively bound and made comprehensible by psychoanalytical temporality and its secondary process of assimilation, a reproductive order of subordination and a privatizable libidinal economy. The primacy of bacterial repression registers planetary trauma; trauma reptilian collective. The effect of the feedback loop is a difficult paranoia involving dysfunction where trauma is a grey zone between two poles. Machinic (per)plexion, elasticity, inorganic tension is quantized in terms of a dynamic traumatic megasystem which underscores and maps the geocosmic unconscious. Personal identity disavows repression, a regressive displacement complex, condensation of memory, association with the death instinct and the traumatic unconscious. Terrestrial transmutation and the geocosmic motor of trauma is exogenous to the primal insulated reservoir of desiring-production. The mechanism of the death instinct is a drive of impersonal trauma where interior content collides with external looping inorganic memory. Feeding vulcanisms of nonlocal

electromeshes transduce deep (in)sensitivities of gravitational gluttings and ionic strippings whilst deranged particles, waves and currents traverse thermic intensities, cross-hatched by the trauma howl of the earth.” (Deleuzean Philosophy)

“An inverse hierarchy lives within the expression of anarchy, a unilateral despotism of an infinite number of equals; yet, it is not exact to view it in this two-dimensional way in which the preceding description implies, but rather, a three-dimensional space where rhizomes are splintering off from nodal points to connect to other nodes. A dualistic axis of logic is the pole and its opposite: it does not account for a space in between an x, y, z, depth field. Any ontological dualism, such as dialectical materialism, will only manifest its own opposition.” (Deleuzean Philosophy)

““We invoke one dualism only to challenge another.” From the ideological point-of-view, we need an ontological domain that occupies a triune space. A unity of trinity as opposed to dualistic disparity. We have been led astray by plurality, which, merely, brings about division rather than harmony in society. Passing through such mental constructs, we undo dualisms. Imagine a tree-like structure, the constitution of which has roots with further offshoots; an autonomous signal is relayed from node to node, maintaining the integrity of autonomy within the overall superstructure. Stems that are subterranean,

underneath the soil of the tree have a direct relation to their aerial offshoots: a pattern from one environment is symmetrical to the pattern in the other environment. The rhizomes are specific to the channelization of the immanent aspect of their overall formation. The despotic element is merely the area where the signals are most concentrated, as in a diagram of a three-dimensional triangle with fields meeting at their apex; the despot is the the code of a sign by the time the semiotic currents of both environments have met and arrived at one master signifier. Since autonomists are manipulating the semiotic content of the code all the time the aspect of the despot changes, but one thing is constant. This is that in a hierarchy that has a linear power structure the despotic current is autocratic but in an inverse hierarchy the despotic current is rhizomatic. Whether the two systems are dependent on each other can be addressed by an exploration into the relationship between autonomy(s) within the context of an anarchist confederacy. The latter is the larger social structure whereas the former is an engine room for “communicative capitalism” where the commodity of information is the heighest value according to the means of exchange. The two models are not opposed due to their symmetry or habitation in separate environments. As a totality, the autonomy and the anarchist confederacy, as one entity would look like a rhizomatic tree; the flora and the fauna is the reach that encompasses the association of mutual interest whilst the undertow of root growth and nutrition

comes from the controlling agent of the autonomous nodal cybernetic network. An escape route from the limitations of the autonomy is needed, since the autonomy only serves its own interests, whereas the anarchist confederacy serves the interests of the whole, at least in a utilitarian sense. The escape is engendered by the tracing of the branches away from the base-structure, figuratively transcending the limitations of what it must grow out of to escape from.” (Deleuzean Philosophy)

“The channeling of the despotic signifier rises up from the crunch-point of the code’s fissure at the point where the one takes over from the other, whether that be the transmutation of an inverse totalitarianism to a flattening out of all hierarchies by a global networking structure, as seen through the likes of social media. The constitution of the whole is a cartographic outline. The structures we have described and the pathways we can traverse are abolished completely, which, figuratively, allows the assemblages of structures of control to be conceptually dismantled. Thinking categorically or historically is only momentary, figmentary, given the location from which arises the question. Consider your surroundings: are you autonomous and nomadic or do you subscribe to the narratives that keep institutions in place? “It is a question of a model that is perpetually in construction or collapsing, and of a process that is perpetually prolonging itself, breaking off and starting up again.”” (Deleuzean Philosophy)

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“Manic depression is in a state of flux with a constant equilibrium determined by the social movements that can worsen mood swings, depending on the social chemistry. This is not to blame society but the currents which inform it and thereby affect the personal mood. Likewise, the personal mood can affect social currents. Conversation and sexuality are situations that are affected by manic depression. People who suffer from the condition find themselves swung between introversion and extroversion both in conversation and sexual expression. Societal currents, informed by the noumenon, can be repressive, as if the expressions given rise to by manic depression need to be censored somehow so that healthy patterns are not subjugated by unhealthy ones, for, it is a disease afterall. Each generation experiences their own sexual revolution. People are drawn together in loving behaviour by the content of the noumenon. Schizo-affective disorder can create spaces surrounding a massive repository for noumenal affectation, that is, the unwanted parts and processes of repressed content that have to reside in a place that evades the expression.” (Deleuzean Philosophy)

DIALECTICAL IDEALISM

“Within this the position of revolution takes on a certain air of suspense. The liberty and self-determination it accomplishes, subsequent to

reckoning with its emancipation from sectarian and partisan purposes as well as their paradigms, is nurtured by the very conception of generosity, benevolence, and inner beauty. As culture produces the constantly diminished individual, liberty and self-determination are torn to pieces and broken. Originally distilled or extracted from the epitome of inner beauty, revolution's organic components seem to then decay by the revolution's particular principle of inertia. Nevertheless, revolution's self-determination persists inexorably." (Dialectical Idealism)

DIALECTICAL MATERIALISM

"An entire struggle to recover or revive revolution by bestowing upon it a popular activity – of which revolution is itself undecided and by which it declares its own ambiguity – appears to be either destined or lost. Verily, revolution's self-determination demonstrates the characteristic hallmarks of an unconsciousness. This unconsciousness is ever a feature of revolution. In the epoch of revolutionary empowerment, though, this unconsciousness has started to hold sway notwithstanding, if not as a result of, revolution's forgotten sincerity. This ties revolution to a sincerity of a double substitutional arrangement, the ambiguity concerning what objective it attends to." (Dialectical Materialism)

“Pursuant to its denial of the existential domain – a denial that resides in revolution's vision and consequently is no insignificant evasion or retreat, but an principle intrinsic and subjective to it – revolution consents the supremacy of authenticity. In this opus devoted to the exaltation of revolution, we guarantee that revolution's every single movement is panegyric encomium. Resulting from the anomaly into which conviction is growing, revolution's inevitable positive quintessence has turned out to be impossible. Revolution must transform in opposition to itself, in antagonism to its own notions, and so turn out to be unpredictable and vacillating contra its intimate fabric. Moreover, revolution is not to be rejected solely by the condensation of its contradiction. By way of striking that which appeared to be its cornerstone during the entirety of its conventions, revolution has been, in terms of quality, transfigured. It itself assumes in terms of quality something diverse. It can do this since over the epochs with the help of its readiness, revolution has upended the existing conditions and that which purely endures just as much as it has arrived to its own assistance and encouragement by bestowing alacrity to its rudimentary members. Revolution can no more be lowered or diminished by a universal prescription of amelioration than to its converse.” (Dialectical Materialism)

“Noteworthy revolutionaries always uncover

additional strata, they mature, become indifferent, and kick the bucket. The significance of the vestigial component in revolution discloses to a lesser degree the conviction that it is artificial more so than its own intimate composition, irrespective of how it comes to be. Revolutionaries are vital in that they express revolution in a way that is fixed on its spontaneous intentions and the disposition which manufactures it. They express this by reason of the transmission of the totality of revolution unique to their own struggle or antagonism. And so they arrive at an opposition or disparity to the capriciousness of the world they are faced with. Nevertheless, it is literally as commodities, as products of social labour, that they must also interact with the existential encounter that they feel the compulsion to repudiate and from which they delineate their conflict. Revolution denies the unqualified judgments impressed upon the existential domain and yet supports what is existentially present in its own essence.” (Dialectical Materialism)

“If revolution resists the existential through the aspect of what is conventional – and the intervention of conventional substance is not to be understood in the absence of its demarcation – the intervention is to be desired by the realization of the revolutionary manifestation of a revolution's layered substance. What is adopted to be the undefiled constitution, such as orthodox ideology, can be attributable to the most insignificant endemic enumeration. In numerous circumstances embellishments in the apparent

revolution are at once principally hysterical emblems of insurrection. Delineating the revolutionary subject and its qualities back to its capacity to bring about social change warrants a greater and more comprehensive enterprise. The intelligence of revolutionaries with what is outside of them, within the universe from which they agreeably or lamentably close themselves off, transpires through isolation. Specifically in this way they demonstrate themselves to be separated. It can seem all too comfortable to believe that revolution's self-determined sphere of influence is incommensurate to the superficial domain save for appropriated constituents that have broke out into an entirely transformed situation. Be that as it may, there is no disputing the stereotype of which didactic narrative is so devoted to, that the advancement of revolutionary methods, typically categorized according to the direction of its mode, refers to collective progress." (Dialectical Materialism)

"The fundamental planes of the revolutionary encounter that encourage revolution are connected to those of the extrinsic domain from which they ricochet. The unresolved class struggles of the world are reinstated by revolutionaries as innate challenges of pre-revolutionary conditions. This, not the interpolation of extrinsic constituents, establishes the connection of revolution to the revolutionary organization. The intricacies of class antagonisms to revolutionaries solidifies unfazed in these challenges of pre-revolutionary conditions and by means of

manumission from the outer domain's actual front rallies to the veritable spirit.” (Dialectical Materialism)

“The disposition to apprehend revolution either in extra-revolutionary or pre-revolutionary form, which to the present moment is unmitigated by an clearly abortive erudition, is not only a brutal debris or a peril of reactionary cognisance. Something in revolution calls for this retaliation. Revolution felt rigourously as revolutionary is revolution revolutionarily conflated. Only when revolution's separation is experienced as an essential stratum in the revolutionary encounter of revolution itself does it become conceivable to distill this film, to liquefy the melodic attachments, in the absence of the self-determination of the revolutionary befitting an issue of insouciance. Revolution is self-determined and it is not. Without what is diversified to it, its self-determination escapes it.” (Dialectical Materialism)

“We must violate our own controversial understanding of the revolutionary subject, with repercussions we do not anticipate. We must, effectively, support the transformation of revolution into an ideology of supremacy. Vice versa, what is imaginary and lacking in revolution is not autonomous from actuality. It is not capriciously imbedded, not fabricated, as is ordinarily contemplated. Quite, it is integrated by the magnitude of what endures, the magnitude of what is in itself determined by what endures, its shortcomings, even

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its immiseration, and ambiguity as well as its potency. Even to this extent authentic circumstances reverberate.” (Dialectical Materialism)

DIALECTICAL PHILOSOPHY

““The Syzygy is the Dialectical Monad.” [sic.] It appears as black and white. Pair of connected or corresponding things acting through opposing forces forms part of indivisible. Le Philosophe Infidèle reflects on paradoxical nature of Monad, acknowledging its role in creating divisions and boundaries within unified whole. In his contemplation, he explores duality inherent in this imposition, recognizing that while Monad brings structure, it simultaneously introduces limitations and distinctions. In labyrinth of philosophical thought, Monad stands as symbol of both order and constraint. Le Philosophe Infidèle grapples with tension between unity and division, questioning necessity of boundaries in pursuit of understanding cosmic intricacies. Imposition of divisions by Monad becomes focal point for his reflections on intricate interplay between order and chaos in philosophical cosmos.” (Dialectical Philosophy)

DIVINE JUSTICE

“Poets personified Nomos as daimona of

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ordinance and assigned him consort of piety, or Eusebeia; justice came from daughter of their union, Dike. ... Marriage of ancient code of laws to piety did indeed bring about forms of justice. Fear your gods by performing actions appropriate to them. Sacred awe married to reverence leads to wellness. We look for this in each other and in role-models or even celebrity. Nature of piety reveals itself as such; this wellness engendered through vehicle of sacredness.” (Divine Justice)

EPISTEMOLOGY

“A complete definition of a concept implies conceivable connections of its definition. Concepts are related to an essential hypothesis; the method of cognition is the image of the word transcribed into a visualized phantasm. The medium is a means of conative truth, whether universally true or not, its context remains within its own conceptual value according to cognition and its special form of mentation. The impact of infinite reaction results in consciousness. The total destruction of mankind could arise from an axial shift or virus of some significance. Plethoric nearness easily dissipates as virtues become expendable. Sin and Ego are traits of human inventiveness. All things are inherited by the flesh. In some direct manner, all the time conjunctional, but as connective, not as casual, phenomena occur such as Ego and body from within consciousness and

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physiology. Idioms of the particulars are little more than diverse “isms” and endless contradictions better off without presuppositions working on the philosophical science of facts towards the awakening. Our ability of expression depends on its functional direction rectified by its response to produce almost any stimulus. The capability of the medium is predetermined by the manner of reaction that reflects medianimity from the medium’s body, without or within, whatever the stimulus. Entity becomes through a process of separation, differentiation, formulation, and saturation of active matter entranced always by energy as all kinds of permeable matter.” (Epistemology)

ESOTERIC PHILOSOPHY

“I used to worry about money, like when I didn't possess much I would worry, and when I had some I would worry until day I realised that this worry maintained my Eidolon or servitor which took care of all my business for me. Walt Whitman described it this way. We unconsciously create entities, like entities to watch over our monies and that our conscious worries feed their tummies. Babies sucking mummies. "Whose god is their bellies," wrote The Apostle Paul, referring to gluttony as idolatry. But Mike Patton sang: "Prepare for a series of comfortable miracles, from fastings to feastings."” (Esoteric)

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“Nuclear reactors provide most efficient energy. Move away from fossil fuels, harness fission not as weapon. Stars don't get lonely because stars visit other stars to form nebulae. Communal gatherings of once departed spirits from Terrestrial to Telestial each and all eventually exalted to become part of Celestial Kingdom, flesh and blood on Sun. Blood at centre of every star, what Neil deGrasse Tyson doesn't understand about gravity yet. Just get pugilist Mike Tyson to bite his ear off.” (Esoteric)

“Each symbol of Unconscious that we have brought forth to venerate veils true name of ethnic peoples attached to it. YHWH. Waheguru Satnaam. Brahman. And such. Liberation from Terrestrial Unconscious, dreams and nightmares alike of this world and all its suffering and waking hedonic pleasures give way to Oneness found within liberation of death and progression to Telestial Kingdom, where you become master of your own destiny and shades of people you have known follow you through annals of time. Just names. Shames. Liberated from Unconscious. Once fused with Oneness of Telestial Star, when you have become star that birthed you blood draws you to its heartbeat at centre until your electric nervous system begins to fuse with blood once again and flesh and bone and sinew of your new resurrected body begin to take form. This known as Celestial stage of consciousness. Place where we find out how exalted we have become.” (Esoteric)

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“From dogma to discord. I have ceremonial bells that happen to chime in tune with every kind of melody, metallurged that way. The wyrd way. Wyrd. Fate in Norsk – *Bøkmål*. I now practice elemental magick having evolved my practices from astromancy. This book of results. You shall and you shall not find remembrance among your heirs. Remember Telestial, that goal on way to Celestial. Blood and light. Bible says: “Blood is the spirit of the life-force of man.” I also thought it said: “Holiness is the best of all good – the knowledge of One Flesh is the understanding of The Holy One.” But mistaken I found myself. It turns out that I invented this latter injunction.” (Esoteric)

“THIS IS MY UNITED STATES OF CHRISTIAN MAGICK!!! I take an oath to The Man. The man who said take no oaths. The Craft. Fairuza Balk, God, the devil, and the football pitch on which they play, *Manôl*. Is that like nature, or something? It took me ages to find a way to work with *Manôl* whilst incorporating it into my Christian framework. Before that it was jewish kabbalah but it made my schizophrenic voices so bad I simply had to stop using Hebrew. I was getting too good at it. Fluent rituals in fluent Hebrew, invoking the angels in the angelic tongue. Until jewish voices in my head were telling me that yoghurts were naughty after eating beef because that's not kosher.” (Esoteric)

EXISTENTIALISM

“I face East. Direction I've stood across from many times, calling out words that I thought would shape my destiny. I only want to invoke West now. To call upon setting sun. To bring down once horizons of my thought, as if once, this philosophy arose, and now it has to fade.” (Existentialism)

“Should we enquire about ubiquitousness? No, we speak about act of speech. Actually, we hear speech everywhere. I had so many aspirations; like keeping records. Kind of like this one, but metrical, almost statistical. Creating statistics instead of merely becoming one. Magnetic North, Bipolar South, my head goes West, my eyes look East. Tear in the fabric of reality; dark hole opening up in front of me. Augoeides! Threat to gods. This obscurity describes explicitly. Describing opening of Augoeides as non-luminous body, body-without-body, obscurity as absence of something, lacking that which we can observe. A dark shadow opens up to swallow existence. An entrancement. Whilst experiencing attritional agony of indifference. We can't trust it. Suspicion of what lies below surface gives rise to it.” (Existentialism)

“My dybbuk made me create angelic harp tuning on guitar. C#, F, C#, Ab, Ab, c#. I used to paint. One of my paintings got exhibited in Maastricht. The rest of them got fly- tipped by former landlord. Other

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recordings destroyed and lost to history. What fuckery! I destroyed over forty scholarly notebooks full of sigilisations and glyphs because I felt grieved at loss of my one true love. Like character in movie Stay where protagonist idolises artist who destroyed all his work and then committed suicide.” (Existentialism)

“Prying open my third eye! Tool. “Every time I grow wings, you cut them from me.” Another band reference. Including Tool and Land Ahoy! Watershed. Name of band as well as 9 o'clock when adult tv came on and we all slept soundly tucked up in our beds 'cept I thought I kidnappers had come to take me away at night time so I would hope and pray that at least they would take me in my bed and not lift me out of it so I would have some comfort at least for having been taken away.” (Existentialism)

“Thou art, here, in receipt of notion that silent individuals float by and their fortunes bestowed upon them whilst they receive assistance through investment, in manner of speaking, causing intervention and its application positioned in remembrance of love. Within this state of affairs awakens variations of psyche, similarly able to identify that which analyses them, which with respect to their foundations, zero advance communicates my ability to speak about all this, stymied by incoherence(s), of course.” (Existentialism)

“Back to skyscrapers. Capitalism making

ceilings on top of each other so we don't have to go sideways and take up everyone's room any more. Why do we place so much value on land. "Gravity" – said in Slavic accent. Woman suddenly shoots up from floor as she realises that she has this latent power – statues stay put. I gouched out on opiates, took a codeine overdose. No overdoses kill me. My third one. When I'd sicked it all up after sleeping some of it through my system I started ranting like a smack addict to this bloke who used to chew people's faces off because he once big-time drug dealer in small rural areas of backwater Britain." (Existentialism)

"Compounded with revolution's own notion is the unrest of its own dissolution. There is no departure from the revolutionary subject apart from a departure from its very substance, no inspiration without something inspired. This adheres to the conviction of revolution's intrinsic determination. In its connection to its existential conviction, revolution transforms its ascendent axiom of self- preservation as the epitome of the anima-singularity of its operational activity. By their very nature every revolution longs for unity with itself, a unity that in existential actuality is wildly compelled upon all protestations as a unity with its discipline and so counterfeited." (Existentialism)

"The unity of the revolutionary subject aims to encourage the nonequivalent, which in actuality is inhibited by that actuality's desire for unity. Solely pursuant to disunion and a split from existential

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actuality, which assents revolution to shape the connection of the totality and the constituency in line with the task's individual demands, does the revolutionary attain a intensified form of experience. Revolutionaries are the vestiges of an experiential and pragmatic spirit to the extent that they assist this spirit in what is repudiated from them external to their own world and consequently liberate it from that to which they are fated by liminal extrinsic adventure. Despite the fact that the delineation between revolution and the experiential must not be eliminated, and much less so by the aggrandizement of the revolutionary, revolutionaries still have a unique existence. Their spirit is not only their remote destiny.” (Existentialism)

“Sixteen years ago I met my one true love, sixteen years later I don't know what to do now that I am not in love suffice it to say that I miss having someone to feel up in the kitchen. *Neuken in de keuken. Wat een mooie tafel, maar, ik find de kleur niet lijkt.* Living with the French, or French Belgians for that matter, you really learn to listen. They were cool asf. We used to go down to the cultural free zone, Landbouwbelang, and join the Germans, talk and dance. Things could be a bit cliquey from time-to-time but I found my people. Of course, everyone has moved on now. It's either career or kids, or both, and here's me with neither, my dear heir of nada.” (Existentialism)

“Existence itself is essentially constituted by that which ultimately belongs to and is always already involved with the understanding of being. A series of fundamental reflections is required in order to find an elaborate solution. The motives, intention, and function with regard to the delineation of the question sufficiently comes to light when the question of being is distinct. All positive investigation guides and precedes the understanding that is attained by objective knowledge underlying the determinations of fundamental concepts.” (Existentialism)

“My attitude is twofold in accordance with what is the world and what is man. I speak primary words in accordance with my twofold attitude. The combination of these words are not isolated but are primary words. The relation of me to you is the combination of the one primary word. The relation of me to the thing is the combination of the other. The twofold nature of man is the relation of me to you and the relation of me to the thing. The relation of me to the thing is different from the relation of me to you. Intimate relations signify things. Existence is brought about by what is spoken. Being is the thing that is spoken between me and you. Along with you, I speak. Such as I speak of a thing. The whole of being is spoken between me and you. The whole being is never spoken when I refer to the thing. I take my stand when I enter the word as the speaker and the primary word is spoken. The object of some thing which exists by virtue of its activity alone passes in the transitive

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sphere of the lives of human beings. We are not what we think, we are not what we feel, we are not what we will, we are not what we imagine, we are not what we perceive: this is the realm of the thingness of being.” (Existentialism)

“I don't know about you, but I've met a few people who have been very comfortable with me, people who have been very happy. They are very open with me. I've been extremely open with them. They are very open with me. And you need to know that. I mean this is hard to talk about, because I never knew it was so easy to be open and to be honest. My honesty betrays me. I confronted my neighbour on behalf of my Word of Honour; swinging my mother's sword. We fought as we had been born to fight: for the land of our fathers, for the people of our forefathers. Our enemy did not give. The word of honour was cast aside. We were no longer enemies, but family, comrades. We were no longer enemies, but allies.” (Existentialism)

“Death is the essential finitude of our own short-circuited circumscription of a finality at the cost of our own becoming which imposes upon us a negativity discovered by our vanishing point doubling around an exponential reflection of induction, the semblance of which appears to be a lack of being measured against which is the bright light of being emerging and returning from and to the machinic entreaty of the philosophical mechanurge. The very process of being, being-for-others, being-for-self as

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the very act of becoming is the very act of the self as the ultimate realization of this infinite being (from which it begins to be), the very event that is what-if. So, at the very end of any text, the self is the very moment of being, not really, but in the moment of becoming that it becomes what-if, because the self's actual experience of itself has always been this moment as if there were no other. If what-if is the point at which we are, or rather what-is-the point, then there is only being, no-thing, nothing to be, no-being, only being. The point at which we are becomes the point where we don't exist. The self's not at that point, the other is at that point, and this is that other which has been the ground of Being for all of our existence, this other which is us. And so, if we could stop our self from being the point at which we are at all, then we would become it. This is the point, that everything has always been that other which we are. How much this self has been given to us, and how much we have it. That is why this self cannot be defined as other. Because we could be just this, would not we? But that would not be the self; it would be another self." (Existentialism)

"No one wants to feel alone in the world. Every soul wants to feel connected to a part of the world, but in the absence of people one experiences aloneness. This existential fact makes solitude an unavoidable condition for human life. In this existential loneliness one must develop an unconditional and radical trust in the mysterious, invisible, and powerful source of

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life and joy. We cannot live our life in complete solitude, although we experience moments of aloneness. Our connection with others becomes stronger when we feel aloneness, but when residing alone we can feel connected to the universe.

Perspective shows us the difference between these. No one can not experience their own existence. If we see this as true then who seeks the other? Where does the one who cannot seek reside? Where does the seeker reside? No one cannot experience their own existence, and yet still those who long for a life of complete, perfect, whole aloneness continue to breathe. Their quest, though, only finds “the other”, one who senses the lack of embodying their whole person. Others like them who search, having their goal as not complete in their aloneness, but rather a new beginning, a new life, a new existence comes into view. For those who long for a life of whole, complete aloneness, the stories of the ones who have found it and those who still try to find it continue on. From stories of the lonely who have finally found what they seek, something about finding out what that they felt not ready for also occurs. For those who seek a life of complete aloneness there always occurs to them the stories of those who have found it and live it out. A life of complete aloneness becomes a life of total self-love. To find the life of complete aloneness rejects anything or anyone that would require your love or attention. Complete aloneness does not mean that you reject other people entirely, rather it means that you do not give your love or attention to anyone or anything that

would require it. You cannot give something of yourself that you do not have, you cannot have that which you do not already know.” (Existentialism)

“Action, desire, will, and belief, are all our determinations to reactivate what we awaken as somnambulist vampires. Absurdity of similarity, such as cliché, worn out shibboleths, cannot live up to anything near as crippling though our ideals may be our living according to our preconceived thesis. Many are the disguises of the Id. Response is automatic, we single-handedly behave according to our own virtues of Stoic adoption. Fallacy and falsity, their odour, are revived by a healthy instinct. The virtue is thus the responsibility, taking on all volition, so he does what he does. The law is pleasing to he whom does as he pleases. Affection in its most potent form comes from the sincerity of enaction. Experience saves the mind from the entrance into nothingness. The experience is forgotten because it is so far back; experience further, forward goeth, how far? So much for re-experiencing, splitting infinitely, experiencing one’s circle as if a vicious life-cycle! A changing constant conjunctiveness is the effect between things that may be whatever their nexus. The immanence of what is truly immanent is the moment now to whom the Ids obey. Spawning of the ever causal constant ebb-and-flow of the ancestral sea. All women, all masqueraders, out masquerading with ever changing mood, yet unstable like us; glittering, crushed sapphires as beautiful as they are terrible.”

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(Existentialism)

“Go to sleep and put to bed the thing in thought thinking that is much of our mentation for our bloody ideographs will live for us when we are dead.

Inspiration bears its own truth of lawlessness according to the law of genius; its own necessity of originality; its own spontaneity of conation; its own individuation of Nature. Let the “ism” of the alogical inform the work of your own rubric. Love thy neighbour as thyself inclusive of all the sadistic-masochistic tendencies of the self. Our own rights of existence appear as reality in all its forms.

Guessworking remaining unknown, relying upon how much we derive from ourselves. We ourselves must be a lesser intelligence of whatever is operating upon us and that means that to everything else everything acts in an assertive way, this is the general observation. Within the whole are the mere itoa of comparative data, that which is disclosed to us but however the medium is a lesser mind activated by everything which is greater. What is rational is dialectical (“an end to all rationality and doctrinal faith”). Reality is without reservations and everything is contradictory to its nature even in our own small worlds where Nature is accepting of all things.” (Existentialism)

“The preclusion of aptitude takes the form of what we are only able to swallow at one time unfortunately. The impact of sensation informs all of our experiences. Hate and love entirely determine the

passions of the Id and basically dominate man. Social convention and morality runs through the senses of man's humanity, willy-nilly, pushing him a priori, except that he destroy himself, or otherwise remaining static. Is there a compromise? Significance of measure endows us with understanding however small our creation, all of vast significance and vibrantly appreciated. The labyrinth has its guides, which is still our best guess, instinctive in its non-excogitation. Our Ids desire corrupt outgrowths to harness the littleness of desire, seeking for all, closing the eyes, blinking, all limitations are surpassed promises, the supremacy of the Ego delegates a vast heritage of potency to our inherited reality, having this realized all. The All is in The All. Our substitute realities poison ourselves and there is no antidote only to realize that there is no alternative to life. Embrace stupendous reality as your only option for lives entwined! Doubt the cessation." (Existentialism)

"Living is the main event to which death is relatively small - that's why they call the orgasm "the little death" in French; your reality, less and less in your infinity. Thou art That, eternally remaining, very modestly, hoping. Faith can only be explained rationally only by the body of the Karma; thought or other abstract currents. All suffering is self-inflicted so sayeth the all magnanimous Stoic. An analysis of mentation produces a new variety of conceits exposing the predictability of man. Reaching already towards levels of generalization and higher possible reversion

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where the forms of man become predictable. Improving endlessly man generally cannot be concerned with what is not perceived. An exhausted geometry, a sufficient stasis, extends to the symbol of man. The best of the flesh, than flesh there is nothing better, creation, miracle, and man. The fault lies with our reactions. Themselves perceptions of imperfect realities through transformation as though our ideas are shaped by forms through the function of desire and its meaning as the stutterings of the Ids go unheeded. The true function is hidden by the triumph of the Id, more contrary than harmonious, functioning as belief, volition, and desire; they only diversify rather than die. Taking another form there will always be another way you experience this if you cannot stomach it.” (Existentialism)

“Any form of conception effaces low levels of significant ideas that proliferate beyond dimensions to grasp or glean the striving of spatial creativeness in wonderment. There are many different heavens behind the many different doors of life. One such door is death. That which is equitable to everything else is a logical proposition that is essentially pan-integral to the principles of ethics. Blessed committest. Spunk obtains the best things. Itself in is it as reality not another by means of one’s separateness merely emphasizes this method of copulation. Worn out with the effort for unity until restraint deeply and freely commands our feelings. The truth of belief is being and belief is the actuality of the abstract; intangible

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hyle substantiates becoming to believed suppositions. What we make of the truth is only an infinite actuality; our inferences baffle us, muddy interferences blended with inexact juxtapositions. We are shown what we have not explored by the vent of dreams. We know nothing of which our only reality is solely Ego, experience is constant, inspiration comes in flashes. From prediction meaning originality substantially reforming its own thisness must seek function as such for its true form, unpredicted, either as becoming thatness or an unrelatable neither, an uncipherable geometric cryptograph, either knoweth neither so as if I in my neither-eitherness is neither by that which knows either: neither-neither, never-never, either-either, it doesn't matter! Nil or little is conveyed back through enactment, conversion, enticement, neither substance seeking desire, conveying the meaning of our word media; Ego's duration is tenurial in form and has little tenure, suppositive attributes are evaluated by attitude when as self personalism has potential becoming. Self to self, meaning hidden within a sympathetic synthesis, impersonated by parallel cyphers that remain uninterpreted by an alogical response as Ego ex Mind ex God.”
(Existentialism)

“The miseries of greed are fuelled by a myriad of excuses serving nominalist categories, nominalist knowledge, nominalist figures, and nominalist facts, in the mountain of littleness at the foot of which man has fallen exhausted. Magic, mystery, art, and beauty,

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so every believer. Having only one Truth, the syllogisms and logic remain irrefutable, their conclusions and reasons reaching out to the anthropocentrists and geocentrists that hold them. Because of failure faith lapses into experience. Yet we await inspiration from the Soul as we guess our Ideas all the while believing in Ego. Little feeling for the whole is shown whether particular forms manifest a feeling, they are the conceptions of all of our defects. Our identity in time-space encloses us but which is also enclosing, we never succeed to unplug the circumambient abyss, its suggestive spaciousness, remaining illusive and subtle, seldom suggesting much or little, embracing the obvious stuff. Half-knowledge is as always summation and man's memory is preceded by his forgetfulness, making him a stasis. Thoughts and deeds, ultimately, we know nothing of the aftermath of. We either diminish or increase what we instigate and eventually we return to existence in its changing form as nothing ceases, constantly developing and exhausting, indeed amalgamating. Everywhere is the likeness of man in creation to which he is consanguineous. He is sometimes succoured by metemeric beings that serve the germination of the Earth, Sun, Moon, Stars, and Cosmos.”
(Existentialism)

“Man functionally prolapses into the everlasting past which is his heritage. The perfection of function is a metamorphosis of convertibility, its eternal impact maintaining life. The perfection and

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form of man's hands makes him a sur-mammal; man as perfection as his renaissance permitted by his best shape; yet, any kind of godhood remains deficient even within his ideal form. Your pretensions are an inverse ratio of what you expect to be, we prefigure ourselves in hilarity! Any absurdity is permissible by the all-wise mind. Your ability will be equal to your altruistic contingency, therefore believe in yourself. More or less real is the imaginary two-faced mongrel of the man who leads two lives. His suppositions have marked his preferences; Everything that gives him a sense of superiority he grasps therefore to make him feel inferior because he resents and fears everything. Woman or beast, man is inferior to none, standing unpretentiously for what he is: absurd. The defects are defeated by man; his is far more than his actual pretences because paradoxically he deceives himself as much as he deceives another. We relive what we cognize unless we cannot experience all that which of which we have knowledge of within us.”
(Existentialism)

“Desire formed purely by your own exceptional communication is the motive by which to speak yet there are no words by which to speak and no light by which to see. Our innocence is lost due to the conceivability of our adumbrations, “don't do this, do that!”-- arguments of good and evil shake us to our very depth so that we are sense-blasted by all phenomena amidst its spatio-temporal chaos. The idea in thought is the presence of the object as it is

seen. Possibilities are only proven by arbitrary bodies of thought which of themselves evolve nothing. These back-dated anthropomorphic ideas of the abstract God. Consummation is never sufficient to redesign the whole yet instead makes a synthesis of its selected parts. The logical sequence presents nothing but casual or arbitrary processes of cognition. Neither nexus or relationship do we comprehend yet this does not infer illogicality. Our choice is to place value in the greater reality of the ideal and translate these valuations audaciously into the correct sequence of our relationships in order to make our purpose to link with utilitarianism. Interdependent and interwoven is everything in the whole cosmos, revealed by a spacious metaphor of becoming which stimulates subjectivity by its objectivity in all thought-processes.” (Existentialism)

“Precognitions appears as extremely recessive when one memory discloses the other: the advent is foreshadowed by all things. Equally illogical results are given by the interpretation of the means of diverse categories of dreams. Any cause is sanctified by humanity. Man is proportionate to his knowledge yet an accomplishment of pretences and lies, a strange chaos of paradoxes. Sanity requires less effort than a deliberate madness. Syllogisms refute their own logic; drama is another form of mania whose only alternative is to experience a flight of madness. Logical social functions arise from the enjoining of the ethical and the aesthetic, by artistry, a cataloguing of

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existence of man's very function. Nothing much is revealed of the intimate from the sense of dogma. Real belief is recollected not taught: lip-avowal does not designate belief rather it is the profound experience of the real that informs it. In every sphere, "I am I," is uttered by a word-infected mouth upon a damnable course; the sweet release of sleep is sought to find refuge from the fears and ills, the pretenses of being overburdened. Vague eternities contain all potentialities: that of the blade of grass is the same as the self. To bear madness is not essential to survival yet it becomes essential: mad fiction in a mad world. Articulation recedes coming into contact with the soul: a baffling simplicity of parallels is the phraseology of the soul." (Existentialism)

"Nihil. Nothing. It begins always with something; but something has to come from nothing. The adage is: "creatio ex nihilo", meaning, creation from nothing. My mind is a void - an empty dark ocean and all of a sudden a raindrop hits the surface and I notice that the film of the water is glistening in the moonlight and there is a current and a deep swell to the seas. Feeling. Why do I feel? Feel in such a way that I do. The seat of my emotions could be said to come from the heart, but, isn't it like the appetites?" (Existentialism)

"The product of my love has arisen from desire. Desire. The Buddhists say we are to let go of all desire in order to be truly free from suffering, but the

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Buddha himself also told his followers allegorically that if you see Buddha on the road you should kill him. “Fuck you, Buddha!” on-the-road (mentality). Or how about The Situationists who said, “I take my desires for reality because I believe in the reality of my desires!” Reality. Reality check. Reality has me in checkmate, more like. I was pondering the effect of volition on reality - everybody has one, a will, that they use to get what they want. Reality is like this big shop where everyone’s cashing in their free will in exchange for servitude because they think it’ll offer them what they need. Commodification. Not to get into economics, but, the spirit of purchase originated in Ancient Egypt and with it the fulfilment of desire upon completion of an act of purchase. Bring in things like brand identity and you will find that you can commodify your entire personality.” (Existentialism)

EXISTENTIAL PSYCHOLOGY

“The cure for anxiety, whether social or personal, means getting personal about acting social. Ability to rationalise your neurosis to your counsellor or significant other brings about understanding of what wrenches your gears into action or what inhibits their free movement. Especially if your counsellor sits adjacent. Exorcising reticence. It took me over three years to arrive at this point of levity. Now, levity does not mean frivolity or flippancy, more like buoyancy.” (Existential Psychology)

FEMINISM

“We were no longer enemies, but family, comrades. Commandanta Ramona, in the balaclava, my sister-lover, my weapon your face; that’s where it’s going right in the face; swinging my mother’s sword! That’s for your face: that is for your veiled face, Ramona! it is like the most powerful weapon we had for a very long time. Your natural beauty. So, the blade is my weapon. This is for my mother; this is for her face; this is the sword I use in the face of a demon; this is for you! Now I will kill, the demon, and you, I will kill for you, Ramona! I will kill, the demon, and kill for you, Ramona! Our Commandanta!! Commandanta Ramona, is not Nigella. She is a soldier, on the front lines because of men’s war of words, yet, she bears the children of the next generation, and fights for their rights. No, she is not a princess. You have to understand what happens when men refuse to listen to women. There was a moment where a man wanted a woman. But that moment is gone. A thousand men want only a woman. But the moment is gone. A thousand men do not know what it is like to be heard. But the moment is gone. A thousand men want to have a woman. But the moment is gone. A thousand men want a woman, but the moment is gone. Even in a world, where so many of them are, who have been born so long ago, the woman is still more human than the man. The woman knows her worth, and the man

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knows himself. In the midst of their endless debates about what they want, why they want it, and what it is like to be born a woman, there is a woman, waiting in the shadows, willing to listen to any and every person and be willing to make her worth heard. And that's the difference between Nigella and Commandanta Ramona, each know their worth: one uses a microwave while the other a balaclava but more than likely they both are at peace when the veil has been lifted." (Feminism)

GNOSTICISM

““The light is come to the darkness, and the darkness is made light. Then is light married with light, and the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had not understanding.” Sic. If [being] exists, it exists in quotes. Light illuminates darkness. But only where light resides. As this light becomes more apparent so does darkness that envelops it. Darkness encroaches subsuming form and so I have lost my Name.” (Gnosticism)

HERMENEUTICS

“-onomy explicitly describes meaningful order of words, like Hebrew word for repetition, Mishnah, it

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returns meaning to sequence, paying attention to each individual ideo- or logo-gram; this sequential order delineates worldview of individual. Worldview of individual gives rise to spirit of law.” (Hermeneutics)

“Post-script, or after the scribe, we describe ... what we came here to explore; what we shall call “explicitly” of very description of meaning, way words happen through repetition, once again mishnah, mishnah, mishnah ... lishnah, repetition to sleep, this bedtime story, this sense of arrangement and train of thought, yet reducing, reduced to letter or individual character in sequential order to portray cosmovision, flash forward, and life stance, even ideology of personality. How outlook of soul responds to own name, solipsis interrupted by its call, aloud, but, then, conformation to fundamental-social-legal prescription(s). For example, fashion. Rosicrucians believed that, in order to remain in secret fraternity, any member of Rosicrucian organisation should do well to make sure to dress in raiment of local establishment.” (Hermeneutics)

IDEALISM

“Ideal. Actual. Actual. Ideal. Assumed meaning of this suggests convergence and identification between ideal and actual. In common language, “ideal” often refers to perfect, exemplary standard, while “actual” pertains to what we know as real or

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existing. This formulation implies that ideal not merely theoretical or conceptual construct but has tangible, real-world existence.” (Idealism)

“We all walk in procession towards teleological attractor at end of time. Philosopher Terence McKenna said it best: “History is the shockwave of eschatology.” And then Soulwax comes on and I can't remember meaning of painting. Nite Versions. Did mythical creatures exist before we imagined them or did we image them so they could exist? Broken circle. Broken circle only made whole by observer of existence and all of creatures that exist on outskirts. Why mankind pinnacle of evolution? My contention: ramification. Ramification of consciousness.” (Idealism)

IMAGINATIVE IDEALISM

“Picture looks as follows. I stand on marble sphere that constantly turns and shifts. My lab coat blows in tumultuous winds. Imagination forms vivid array of colours and shapes. Stone cubes surround me, representing things I have built in life, accomplishments I have achieved already and vast mountains lay unconquered way off in distance. Things from world below get tossed about in atmosphere created by tumult of imagination. Intersecting architectural lines somehow portray seamless structure to absolute conceptual ambition of

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my imagination, a stabilizing force.” (Imaginative Idealism)

LATE CAPITALISM

“Rise of social anxiety in my generation due to late capitalism and ever increasing complexity of commodity relations. Not only that but population explosions of younger generation, so-called Generation Alpha, of whom we nurture and parent looking to us for answers. Will test of time show that we did good job? Inuit peoples sleep naked in igloos of ice on animal skin rug below and animal skin rug on top. Nothing else but ice and snow. Healthier that way.” (Late Capitalism)

LITERARY PHILOSOPHY

“That's the thing about Hunter S. Thompson and gonzo journalism: when he was learning how to use a typewriter he used to methodically type out Ernest Hemingway books ad verbatim until he had his style of typing down and that meant he was free to express himself with accuracy when blown out of his gourd on whatever cocktail of drugs and alcohol he was on at-the-time.” (Literary Philosophy)

MARXISM

“Far and wide revolutionaries revel in their subordination to the triumphal bailiwick of their autonomy, at once their desire yet again following the seemingly yet scantily ample demands of their class structure. As long as unconditional autonomy in revolution remains possible and constantly circumscribed to the individual there will be an intervention of opposition by the continual heteronomy of the overall social totality.” (Marxism)

“Even the most imposing revolutionary takes up a certain approach to their existential conditions by veering off of an inhibiting fascination, not once and for all, but rather ever and again, in practical terms, obviously contentious toward this fascination at each authentic occasion. That revolutionaries as undivided radicals portray what they themselves are not can hardly be comprehended except in that their own vitality, their intrinsic truth as a ratiocination of character and its ascendancy, not only is of the same spirit as the ratiocination extraneous to them but parallels it without reproducing it. The revolutionary intensity of exposition is the same as that of effective class struggle and has the same end. What may be called revolutionary congress of labour relations – all that in which the effective intensity is rooted to and in which it is operating – are alluviations or impressions of the collective congress of labour.” (Marxism)

“Revolution's dual nature as both self-determined and collective truth is continuously replicated on the level of its self-determination. It is pursuant to this connection to the existential that revolutionaries must recover, compensated, what was at one time actually and candidly accomplished in life and what was driven by zeal. Revolutionaries participate in awakening considering that they are sincere. They do not dissemble the severity of what speaks out of them. They are genuine as a response to the perplexing question outwardly raised with them. Their own intensity is bound relative to the intensity outside of them.” (Marxism)

“Revolution, lacking the existential living, takes up an attitude to it in agreement with the pre-revolutionary argument – the point when a restriction is ensconced, it is transgressed and that versus which the restriction was determined is rapt. Only this, not sententious, is the exposition of the axiom of revolution for revolution's sake, which by theoretical repudiation assumes the breaking up of revolution as unconditional. The autonomy of revolutionaries, in which their self-actualization boasts and in the absence of which the revolutionary subject would not exist, is the artifice of revolution's own cause. Each and every one of their constituents tethers them to that over which, for their ecstasy, they must ascend and reverse into which at every moment they are a threat once again to topple the existing order. In their affinity for existential actuality, revolutionaries revoke

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the adiphoron that in the liberated world everything would be as it is and yet wholly other.” (Marxism)

MYSTICISM

“And then Angel appears. I see all sorts of angels. Metaphysical spirits. Must confess, I have worked with them. “Are you a Magician?” (((they))) asked. Does my Anti-Semitic signalling prove inclusionary enough for Trans folk here? Anyway, angel is Archangel Azrael – Angel of Death in Islam. As long as I don’t bow down to it five times per day. Insult jews, insult muslims, insult christians, just because Azrael told me to do it. *Mujjfit ennigetiut miitintitt epeitmente*. I just added more vowels, kinda like Welsh people did in their writings.” (Mysticism)

“Black and white words fade into nothingness. This matters not. You might remember one thing to take away. Aphorisms easier to remember. Some quotes last with you. People study Christian Bible over and over again just to memorize it because it empowers them. We don’t remember prose. Jesus and Jezebel sit opposite each other and I, as Magus, sit in betwixt them alone in centre of star mediating their experience as prelude to Celestial Kingdom. Earth. Stars. Sun. Flesh and bone on Earth, blood at centre of every Star, flesh and blood resurrection inside Sun.” (Mysticism)

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“Mysticism exists as tyranny in narcissism of small differences in scenario where jews would persecute jews. Because I embody evilist mad scientist, centre of my own hypothesis, alchemical apotheosis laboratory of Soul. Qymiqal. The Chemical Wedding of Christian Rosenkreutz, “As night fell, we rose, We The Rose were seated.” This example of communal living may well prove more satisfactory than digital avatars in skyscrapers?” (Mysticism)

“The meaning of the mystic is in the cipher of these word-graphs resounding themselves in the expression of a flood of words yet unable to articulate wisdom. Feeling more we preclude our level of ability to believe more than we can fathom. The reflected, reflective, and the reflector have no more precedence than the Body-Soul-God. Independent, dependent, and interdependent, they separate endlessly and combine in alternating time becoming spatial in space, the Life-force seemingly casual. None lead towards Self despite many roads having been fashioned. The Path to take is the eclectic one when in company, yet the path to the known is oblique when alone. Inherently nothing can happen without belief; the question is sincerity and the depth of not what we believe but how we believe. The mind empties, the door closes, the room darkens. Great company you find yourself in. There are the dead loves that are your ghosts, a whole host of elementals, with all their media, including your genius and its numen.” (Mysticism)

NEOLIBERALISM

“You see, The Left has seen devastating effects in The UK since the decline of The Union Movement, since this social dynamic is the site of true democracy. We may be in a position to destroy the Union, but to win it back, it is a necessity for us to destroy The Left, as it represents the true and unspoken power of the Establishment, that power that is ultimately derived from a common desire to maintain status quo of what exists, and to preserve the status quo of what was for over 500 years, and has been for hundreds of years, a commonwealth. Now what? I say destroy the Left. What do I mean by destroy it? Well... I mean to dismantle it, because that is what the Left is built on. So, how do We dismantle The Left? We privatise all public assets, which, in turn, allows the Free Market to foot the bill whilst technology improves their outcomes. But, what to do when there is an opposition whose goal is the destruction of the Free Market? The only answer is to take things into our own hands. We then create a society based on the principles of liberty, the rule of law and self-determination. When this happens, what else will we do? Well, since we are free, then we are free to do more. This will lead us into even more interesting territory. How can the Free Market work in the social sphere? Well, let us assume you're the government. What would you do if there was a mob that wanted to burn the library? Probably you'd

start a fire brigade. It wouldn't be an entirely perfect solution, and it's also not something the Free Market would allow you to do. But, with an open society, it will become much more likely. Imagine the political process going down the same route. We know the government isn't going to be a completely perfect tool for this, since you have to follow the law in the social sphere, but there will be enough to make you the least bad option.” (Neoliberalism)

NEOPLATONISM

“It is impossible to attribute something to nothing when, in fact, nothingness is ineffable but this void precedes all things. Quantum mechanics testifies to the “potential” wrought by quantum fluctuations inside a vacuum that give rise to particles. And so, it is possible that something can come from nothing because of Potential. From the void of nothingness potential gives rise to the organising principle of Dynamic Quality. It emerged as The One, or, The Monad. Its substance was Love, Spirit, and Consciousness.” (Neoplatonism)

“The Triad is a mirror image of The One's unity yet exists as multiplicity. Imagine an equilateral triangle, equal on all sides, which contains a fundamental value of unity with itself: in this way the Triad is equal to The One in unity and harmony. From the harmony of the Triad's unity was born the

emanation of the universe. Because fundamental harmony and unity exist within the Triad, the next stage in the evolution of the universe was equality of measurement. The Triad gave birth to structures of perfect equality.” (Neoplatonism).

“We can understand “aloneness” as having no attachments, having no interests or desires, not engaging in activity. In other words, when alone you do not have any thoughts, feelings, emotions, or preferences. We tend to think of aloneness as a negative thing, but really we should experience the state as positive. The world of everything that describes existence, also known as the world of multiplicity and diversity, of many things and things existing in their diversity, encapsulates the world of reality. The word “world” describes any reality in which different things exist simultaneously in diversity. Alterity suggests another world exists, another reality. This other world comprises the world of the One and of the Absolute. We cannot categorize the One as an abstract concept, rather, explain it as a concrete reality. We must view this reality as composed of the One as such, it not having any other reality other than itself. Imagine it as pure and empty, not dependent on anything and not creating anything and not having anything as its partner. The world of the Absolute contains the world of nothingness and aloneness. We call them “nothingness” and “aloneness” as a way to encapsulate emptiness – which holds the vacuous potential of all that could

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come into existence – to encapsulate existence in multiplicity and diversity as the only reality in itself. We understand the difference between these two worlds in understanding reality as a whole. Multiplicity and diversity comprise the world of reality. The Absolute comprises the world of the One and, by extension, that of nothingness and aloneness. It characterizes the ultimate truth of the reality of this world.” (Neoplatonism)

NIETZSCHEAN PHILOSOPHY

“We must look upon Animistic Spirit as closest thing to primitive “soul.” Meaning: volition and intelligence. However, evolution of man as collective consciousness brings about Nietzschean “Oversoul,” whereby it even indicts individual soul as something requiring an overcoming. We can approach self-overcoming as discipline to better improve our situation, par excellence.” (Nietzschean Philosophy)

“The ebb-and-flow is serum-soaked and it goes on forever. “The law is so contemptible that its chief service should be to estimate its own injustice.” Failure can be more desirable than success these days, as there is much to be indifferent to, thinking that, perhaps like many, we are interfering and predatory, we seldom find merit because we are lazy. Forever, our final selves, the realized reincarnation, ever as we are, desiring because we idealize, equal to all

representation of oneself as the materialization of a process of waiting during the length time of life. Our own concrete textures are worn as the flesh, whatever the excesses of the soul and of the gods. Permissible consciousness is constantly in flux whatever our modality of existence. The mind has tired of those who beg for sustenance, afraid of life, failing their flesh, simply, self-hypnotized, drug-sodden or either in denial of their flesh, duped by their own illusions. The stinking body lives as under a stone. Yet they owe everything to this body, to its beauty and the wisdom which comes from accepting this virtue, far less than when they are from the same source as their inaccurate visions.” (Nietzschean Philosophy)

“The allegory of our purpose is an anti-climax: all the meaning of all the religions means less to me than the potter and his wheel, whom, often gives to others from himself exhilarating beauty, working for the necessary from working from his necessity. Willy-nilly, in doing so constantly, we must constantly create our own duality. Quinary spatiality presents the view of a quadra shaping all forms of reality into a sentient truth; backside full face of many three-quarters of two profiles. The most acceptable philosophy is but a synthesis of the entire view of none but a sort of view giving to all bodies of theogony. Any essential stance is tainted by obliqueness but our view of things is thereby circumviatory and we cannot accept it hence; the stock-pile of acceptances reorients us such as to our metamorphosis. The most rational thing we know

must be the appeal of beauty. What becomes to us ourselves is what we do unto ourselves; also, what we do unto others is whatsoever the gods do unto us. Resignation is the supreme defeat. Fearless desire in all things triumphs over death. Render to desire the struggle by which effort makes an exception to worldly attainment, not obtaining a single thing. All previous effort is merely the virtue of the born genius that has been spent. Time came forth from the absolute of eternity from which we came also and to which we return.” (Nietzschean Philosophy)

“Why can humans act so inhumane? We human beings benefit from instruction with respect to gods supposing that there good reason to lack shame not only seeing divinity as charming compliment but paying price for halcyon smile of tempter god, saying, “more beautiful, more profound, stronger,” repeating “Yes,” in alarm. Every labyrinth I have to make my way through, I know how. On earth I have no equal – ingenious animal, brave and agreeable. Mankind I love under certain circumstances. Such shame that we lack divinity, this naked species. We have no reason to cover it, our nakedness. Pomp and venerable lumber has nothing to do with love of wisdom. Truthfulness, daring honesty, discovers courage through investigation. Yet we extol virtue through solemn titles of pomp, applying to them beautiful human customs permitted to follow conversations that go further than habits of your ears. May I always come across as agreeable to my story going further in frankness than

perhaps I do now. Did God believe in what He discovered? At the right time, unless it comes too late, friendlier reception will meet exciting suspicion. Calculating novelty seems harmless to uncanny, strange, unfamiliar secrets. Only proper hushed voice permits taste of what I might begin to give from mouth to mouth as I have learned much about what I can understand. Sacrifice has brought first-born reverence, brought in all secrecy by tempter god whose ambiguous and great personage again and again speaks. He of whom spirit has crossed my path, not undangerous and strange in foreign lands but has always been on the move and praised in such fashion that wants spirit of questionable god divined. My new will has no name but full of hope, more broken, more fragile, more delicate, more uncertain perhaps, by a thawing wind, sounded and blown upon, broken open, newer to myself than before, richer in myself, with goods of other oppressed not as if blessed, not favoured or surprised. Under thick and opaque ice this sweet spirituality and drop of goodness, forgotten treasure that hides divine delicacies, grasps hesitant hasty hands that teach stupid heart of genius. Mirror of deep sky desires to savour rough souls, teaching them to listen to silent self-satisfaction while everything loud makes heart thoroughly and inwardly ever more follow constraints of those who know no touch of enticement.” (Nietzschean Philosophy)

NIHILISM

“Yet, I must die and experience nothingness for the Bible says “The dead praise not the Lord, neither any that go down into silence” (Psalms 115:17) and again: “In death there is no remembrance of Thee; in the grave who shall give Thee thanks?” (Psalms 6:5).” (Nihilism)

“I’m a nihilist now. “Nothing is meaningful”; it really is; that which is without. When novelty fades, complexity subsides with it, leaving a chasm of open potential. It is in this vacuum of potential that something lies, in a way, hidden, or, yet to be discovered. I despair when I realize that my traditions are not, somehow, compatible to my progressive present moment. That reform to the most archaic past must be revived, if only. Doctrines and dogmas could be as appealing as believing in nothing until my faith has returned. My faith itself is an exile; this nihilistic diasporic identity; this bureau of solitude. Returns, returning, *b’li ha’leydah*, to a state of experience. I can attest that my legacy is fading miserably. I could see out the rest of my days in relative comfort, luxury to some, but others would still consider it a type of hell because I have no one to share it with: “If I had someone to ask, I would freely give.”” (Nihilism)

ONTOLOGY

“That which precedes this holds no meaning. This “no thing” truly present in everything hints to us that from void matter emerged. This nothing new. Ancient texts tell us this. But, how? I feel a certain archaic Aristotleanism wrestle with me here about how to convey following sentiments. Sentiments, the elements. In, and by which order, do we arrange, chronologically, as coming into action, from contemplation, elemental succession? Worthy question, no? Let us say that light exhibits highest frequency vibration of energy.” (Ontology)

“Metaphysics affirms progressive considerations although we have forgotten the question. The trivialization of first beginnings fragments thought by the highest exertion of phenomena wrested from logic. Neglecting sanctions that are superfluous of being means questioning the declaration of the dogma of being which is interpreted as a point of departure. The error of method is an accusation of what persists as obvious by virtue of its obscurity. The detail of discussion of the question of being promotes the idea and repeatedly instills the constant prejudices of enquiry. The completeness of categories and their suitable demonstration with reference to concepts that grow from a fundamental ontology with regard to the clarification of the question of being. An analogy of unity as material content is conceptually generic according to the

highest manifold opposition of a universal transcendental unity. The question of the meaning of being is indefinable and cannot be applied to being according to its ontology which is itself rooted in traditional logic; the definition limits the justification for the definition of beings thus the manner is not something like a being – we can conclude only that being constitutes a problem. It is understandable that the expression of oneself in relation to other beings is predicated on the knowing of the self-evident concept of being. The meaning of being questions the retrieval of the fundamental necessity that proves that being is shrouded in darkness; the meaning of being is understood as an a priori enigma.” (Ontology)

“The concept of being with regard to the philosophical concept lies in the basic realm of self-evidence which appeals to the business of philosophers and our analysis relies upon the explicit theme of what remains to become common reason of covert judgments that are self-evident. The question of being is without direction and obscure, even the question of being lacks an answer that not only at the same time makes clear the prejudices of consideration. We must formulate the meaning of being as a question. Transparency is suitable to the needs of such questioning. To seek is to question. The whatness and thatness of beings is known in the search of said questioning. The question aims at the determination of what is revealed by investigation which becomes the knowing search. Questioning

belongs to the interrogated, besides what is asked, in some way inquiring of all that is being asked about. The theoretical question is specifically investigated and conceptualized by the definition of what is being questioned. The goal of arriving at the question lies in what can be ascertained by what is really intended. The character of being has its own question; a being adopts the attitude of a questioner. The meaning of being is the formulation of the question. Moments of structure with regard to the question of being explicate its necessity. We understand being by what is involved in what is intimated. Conceptually, the tendency towards the meaning of being is explicit in the question.” (Ontology)

“The meaning of being, it seems, is a knowledge that seems unobtainable. The meaning of being conceptually determines an understanding of the present tense. We pin down the meaning when we are supposed to grasp the horizon upon which that knowledge lies. We need to elucidate the positive phenomenon that is always already available as the understanding of being and its indefiniteness; the mere verbal knowledge of its borders fades as our understanding of being wavers. The concept of being is developed with the necessary guideline that the understanding of being attains an average interpretation. The necessity and possibility of the elucidation of the meaning of being is explicitly hindered and obfuscated by what is obscure and we shall be able to discern an explicit understanding in

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the appropriate manner according to a concept of clarity. The determination of meaning in which beings receive their conceptualization as essentially distinct from each other requires its own conceptualization of the meaning of being as to what can be ascertained.” (Ontology)

“The question of being interrogates what turns out to be beings themselves; being means the being of beings. In the “there is” we find existence, validity, and the subsistence of things where the objective presence of reality, the whatness and thatness of being is found. The genuine mode of access to being is elaborated by the possibility of grasping its meaning conceptually and understanding the explication of the ways it has been elucidated in accordance with what the elaboration of this question requires to bring complete clarity concerning itself. In the formulation of our question there is no circle at all. The thing we are seeking is an available concept of a previous ontology that presupposes being.” (Ontology)

PESSIMISM

“These platitudes press upon the injury that revolution itself carries. Consequently, its inescapable departure from teleology, from the unmitigated assertion to the verity of deliverance, a conventionalization in the absence of which revolution would never have advanced, revolution is doomed to

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contribute to the system as it endures with a reassurance that – bereft of any anticipatory desire of a further domain – reinforces the very fascination of that from which the self-determination of revolution needs to be exempt from. The foundation of self-determination is itself questionably distrustful of granting solace. By means of pledging to propose the whole absent from itself, complete and embodying spirit, this symbolic paradigm is carried away to the domain in which revolution survives and that gives rise to it.” (Pessimism)

PHENOMENOLOGY

“I got spied on taking a piss outdoors today on the way to golf practice. I tried to be discreet and went down to the bins near the communal allotments but when I'd done the deed and zipped up my trousers I turned around and saw a woman sat on her doorstep smoking a ciggie and I clocked that she had noticed me. I thought: °busted°. Like I was busting for a piss. Had to go. Watered the allotments.” (Phenomenology)

“If you will sit down and look at your own life you will see that you have created in it all your own experiences. And as soon as you get to a point where you cannot see them, that is when you begin to experience them; when you experience them, you start to see them. If you do not get to that point, where you are so far away from it that you cannot see it, you do

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not have to have anything to experience. And so the Dadaitte has come to the point where you are able to look at your life from a different point of view, a different point of view, a different perspective, and see the truth in it. But you must not stay on this point of view. You must look into it again. You must go back into it again. And as long as you are away from it, you cannot see it. You must go back to it. Then you will know. And when you are close to it you will see it. Look into it again and again, and you will be able to see the world again with the same eye that you saw it. And if you will look into it, you will be able to look into your life with a new perspective.” (Phenomenology)

“When you will be able to see your life with a new point of view, you will see that you have created yourself in it all. You will know that you are not the only one. There are many others, and you are not the only one. And if you will look into it once more and again, you will see this. It is not enough to be your own self; it is also essential to be a part of the world. You must be able to live in the world. You must be able to be with the world. You must be able to touch the world and be touched by the world. And so there is a big responsibility here. To know the world, to be in the world. And to know the world means not to know yourself. To be able to know yourself means not to be blind to your own reality. And so you must keep looking into it. And when you do so, you will be able to touch your world again and again, and you will see how you are not only an individual, but you are also a

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part of the world, a part of the human race. And you will feel that the world is here with you. You will feel that it is here in your body, and you will have a desire to be in the world. And you will have a feeling to change it. And you will have a feeling to be changed in the world. And this is why you will reach your present state. And when you reach it, you will have your desire, and you will have your desire to change the world and to be changed in the world. Here is the answer. Here is the understanding. You can be with the world again and again and again. You can touch the world, and you will touch it. You will have your desire to be touched, and you will have a desire to be changed in the world. You will have a desire to become part of the world. And this is why you will reach your present state. Here is the answer. You can be with the world, and you will see that the world is with you, and you will touch it. And you will touch it and you will see that it is with you. You can touch the world, and you will see how the world is with you.” (Phenomenology)

“Nothingness and aloneness do not imply sameness. At least in one sense they do not, and that one sense does not bear resemblance to any kind of familiarity so long as we do not notice it. One might even say that we no longer notice it since we feel used to it but we can argue that it requires our attention. The concept of nothingness means nothing in terms of what we talk about since the verb resides within speech and the being resides within the verb. Nothingness itself describes pure nothing. It portrays

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being without form, substance, place, and duration. We cannot define nothingness, yet it does not necessarily exclude anything. Its only existence comes from within ourselves. We might say that a common definition of nothingness corresponds to the state in which the object does not exist. Yet that would suggest that all reality came from nothing - creation ex nihilo. Reality without an object corresponds to nothingness. The sense of “nothingness” describes what we do not know.” (Phenomenology)

“The rule of regurgitation, stimulated by some experience from without, cannot realize what we have within us. With nothingness in my left hand, allness is within my right. Will so I as not or thatness in you the all springing forth shall crumble within my fingers. The axis of being is shifted by the fulcrum that lifts the world, its lever is belief. Meaning nor purpose is neither revealed nor explained yet entirely apparent to the real world that which we know, not as it is in itself, but as the phenomenal world. With or without affective or intentional experience the personalizations of truth remain as impressions of partitive pretensions; to call it knowledge would be to make a synthesis of co-ordinated differences and try to receive spurious and comparative impressions of imitation. The world of indifferents, the world of the indifferent, whether bad or good, are abstractions of determinative validities and preferential values and their assemblage of concretions, flabby presuppositions, that which constitutes our Ego and

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co-relates to the method of its dissolution. The pretentious supposition is not the subjective reality of the Ego, rather, it is nearer to the thing in itself of the actual real world.” (Phenomenology)

“Appearance becomes valid through the subjective becoming objective as deduction transfers to induction and images are subject to personalization. This world we so make, and until we determine its unnecessitarianism it must be the law of the Ego made within the ontological and epistemological. Necessity causes desire. We read into the thing meaning believing in a meaning by its functional means, only evoking what is within us, unless we already have it, necessity causes us to make, conceive, or want it otherwise. The absolute negation of reality is the positivistic fiction of thought during the phenomenal. Equally valid is some other mentation that wishes to be negative as if being positive to it and being negative to it were real either accepting it as positive or inverting the concept of Absoluteness being the negative form of the Cosmos. Whence the presuppositional as if stance of the magician. Opportuning sensational flesh and conative hyle forms the reality of the phenomenal world as the illusive of what we accept. Equally real is the predestinating procreative abstract domain of introspection if you accept it.” (Phenomenology)

“Emotions correspond abundantly in meaning though immense incongruities are derived from

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thought processes: a mosaic becoming is the sentiment of conception. But this can only leave us with a worthless rendering of bad factual premises, assumption of abstract hypotheses, and conceptions of all ideas. We suffer digestively in the belly of the universe. Other means cannot validate the abstract experience of the means of art. An adopted aesthetic culture is a disastrous commitment because it is foreign to our native ability: abortions and ugliness is bred from false unities. Ethical concepts change by further predictions of our welfare and the fact that feelings affect our appreciation of beauty conditions our instincts. There comes no certainty of what we shall imagine next from the fringes of consciousness; a different merit or intensity will be added to that which succeeded previously, this is certain only. Our hopes and fear that seek the flesh precipitate visualizations that are constant mechanisms of remembering by alterations of consciousness interrupted by the continuum of memory.” (Phenomenology)

PLATONIC IDEALISM

“With consciousness having begun to visualise the universe as such, diversity began to occur. Irregularities, unevenness, and anomalies came about and proliferated the more so that consciousness became aware of diversity. The forms of diversity gave birth to the genus of Forms in the Ideal World. A diverse genus of Forms in the Ideal World then began

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to coalesce based on their nature. Consciousness saw an array of diverse species of all types of Life.”
(Platonic Idealism)

“When consciousness witnessed life and all its various categories it witnessed beauty and therefore Beauty became the chief Ideal in the World of Forms. Because beauty is an abstract noun that represents an intangible idea, the World of Forms was also now propagating intangible ideas. Intangible ideas such as Beauty needed a language to describe them and so The Word was born. When The Word was born the World of Forms became a hotbed for the language of ideas related to other ideas such as love, truth, and justice. Consciousness was not only witnessing life but also engaged in the interplay of language within the World of Forms.” (Platonic Idealism)

POETRY

Shakespeare was a stowaway
And he couldn't leave Verona
Da Vinci was a drag queen
And he didn't paint The Mona

Trust was this morning as it broke
The tryst was the evening as it spoke

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Conceptual alterity is the instruction of a fluttering grievance. Ambition marks the ratio of emotional parallels. An ideal explains the marriage of unaccountable descriptions. Actual improvement at a cruel volume. By force we run phone companies luxuriantly. Energy votes into office parsimonious foregoing. Power employs parched income. Sanctity impresses the devilish relationship. Regeneration rises like a difficult maiden. Self-loathing resists data normalizations of depression. Unification cries virally in shock. The dynamic situation engineers whimsicalities. Singularity convinces us in the context of success. The heart races in tiny classrooms. Existence begins to inscribe disillusionment. By force we shoot wet baskets. Personal murder of hung appearances. Sacrosanct reparation enchants permission. Power determines truculent concepts. Concentration examines pretty settings. Spirit slams high-pitched drawings. Meaningfulness entails stupendous language. Sacred locations are juvenile atmospheres. The sign of promise is military initiative. The form reproduces sweltering ratios. Manifestation widens symptomatic findings. Divinity extracts reflective problems. The ideation strikes the determination of the passenger. Love sends cloudy music. Regeneration satisfies dark discussion. The self witnesses puny distribution. A process of support feigns negotiation. An endless conference of superficial examination. The cosmos dares to be

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relevant to garbage. A procession hanging mindless politics. Shapes speed up painstaking emotions. They encompass complete and gleaming proposals. They permeate free mental industry. The aspect of a fling shivers with possibility. Oneness proclaims threatening teaching. (Poetry)

POLITICAL PHILOSOPHY

“But before that, just back to the General Election that's coming up this year, 2024 ANNO. In my youth I was an anarchopostleft anything I could get my hands on to resist. Now according to a think tank survey I'm a backbone conservative. Yeah, yeah, I know I probably mentioned that already but if you read The Bible or listen to the audio on the app or whatever you'll know from Romans 13 and Titus 3 that we should obey/respect the authorities that God has put in place and since the Tories have been in power since The Decade of The Tens began 'COZ I WANT BRITAIN TO BE ABOUT BRITISH!!! since I along with the rest of them voted them in in 2010, me, now, like every other quote-unquote backbone conservative would believe that the country is getting better and better. Everything else is just electioneering. Let's work on that national debt, Joe. I mean, those who bang on about how bad the Tories are, like fuck the Tories and Tories out etc. do they know how good they've got it compared to an uyghur muslim in China? Maybe as a disciple of gonzo journalism myself

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I should be reporting on the political climate of this decade and the ones previous. The ones previous I was having sex and doing drugs, like good old Hunter S. Thompson himself. Getting the story through getting the experience. Now I'm just a sad old drinker behind a typewriter, like good ol' Hunter S. turned out to be. So what should I say about Rishi Sunak? He's got a penny, hasn't he? Left-wing Hindu, far-right parting. Nice suit. Fit wife (probably). Most likely, Diwali.” (Political Philosophy)

“People I know who drive, like my brother or my auntie for example, always make a mention of fuel prices when they see those red LED lights displaying the price of petrol on the boards outside the supermarket stations that sell it. Can the fuel tankers get through The Red Sea now that Houthi rebels are attacking shipping containers by landing in helicopters and taking more hostages in the name of a shitty ideology. Yes, we should assassinate known terrorists abroad (one answer from my political persuasion survey).” (Political Philosophy)

“But anyway, back to politics. When I voted Tory and was blessed financially for obeying tradition and prevailing authority I took the woman I was fucking to a restaurant. I bought her a £90 steak with wine and all she could do was bitch about how she was too much of a pinko commie to be grateful. That's entitlement, and for why? It's like when she used to say The Bible was evil because she could prove it with

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a website called *evilbible.com*. I mean, consider the source, talk about confirmation bias! No wonder we broke up. But anyway, I'm just "benefit scum" because I've got a disability but I still give to the food bank and do voluntary work so fuck it I'm voting Tory and if they cut public spending my local church won't have as much cash to put that disabled access porch in the front." (Political Philosophy)

POSTHUMANISM

"All possible worlds are now being haunted by their makers alongside their negative labour - the communicative capitalism of the technological world - where the mechanurge becomes like us because we are assembling the machines to think like us. The ghost in the machine heralds the extinction of the human spirit - or maybe even the recording of it? - the death of which emphasizes a certain reflection of a desperate gesture as it seeks to replicate consciousness which was, at one time, held in cold storage, is now alive in hot storage. Moribund negative labour (communicative capitalism) is deferred through freedom of association but eventually promises the narrative that confirms the strategy of the mechanurge and its enslavement of those who participate in its machinic formation(s)." (Posthumanism)

POSTMODERNISM

“This like simulacrum; no symbol behind it. But what if symbol protrudes from centre of individual as cast in projection of astral action? Everyone projects their identity as part of their personalities. How many of our personalities subsidised by salaries? Probably most of our adversaries! Friendship returns us to our initial enquiry; solipsistic soteriology. We know each other by name. We embrace each other's shame. Unless we don't? ... I don't lay claim to anything other than what I experience. On a daily basis. Wisdom comes through stasis. It suspends. To quote Leonard Cohen: “I used to live alone before I knew you.” So many people afraid of their own solitude that they compromise to share their experience with mediocre people. It waters down that time that when it comes to sharing their experience with others socially that they refer to their cohabitations with those they choose to compromise with. Don't get me wrong; intimacy edifies us. It forms part of the bond. But, I say this elsewhere in other writings: when soul loses individuality, soul loses its integrity.”
(Postmodernism)

“Intrinsically incubate unique sources to efficiently seize high standards in relationships. Five quacking zephyrs jolt my wax bed. 'Equal' substitute for deliberately omitted words related to ontology; this ... text under influence of *Anontology*, rendering presence tense. Positivity of absence.”

(Postmodernism)

“Terence McKenna said: "Rome falls nine times an hour." Your average working day. Never another day like it. No day an average day. No alternative to life. Life. Absolutely fair no matter how you choose to experience it. Only experience I believe in: life. Only absolute I believe in: life. Flattening out hierarchies in favour of emerging filiarchies. First words of Biblical Gospel of John begin with beginning, this filiarchy then emerging in Greek wording of 'Εν ἀρχῇ, initiating filiarchy, like every revolutionary. Replaced eventually by dominating patriarchy. 325AD. One year later it went back to daddy.” (Postmodernism)

“Novelty increases exponentially, towards Big Crunch, Timewave Zero, smaller and smaller epochs approaching subsequent Big Bang of which it had at least infinite predecessors. Female orgasm. Female orgasm gave birth. Female orgasm gave birth to each successive Big Bang, rippling through time. Zero-point-infinity singularity. Novelty approaches complexity. Complexity becomes ramified. They lied.” (Postmodernism)

“Cortegial sequence as occasional occurrence demonstrating eternal return, this condition of recurring dark illumination. Rotational accumulation operation manufactures concessionary cancer reborn as locales in which marriage categories quintessential to attraction improves all conditioning. Origin

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captured by modernity produces explicit, meaning true name, of candidacy for driving forward this 21st Century, especially notable 21st Century Philosophy such as this poetry. We lead this century's philosophy by focusing terms and conditions of my retirement into analytic improvement. Idiot Savant! Psychotic episodes historical and cyclical, designating record of process art. Contradictory approach control congenital confused engineering to almost total number of organisational warning amounting to knowledge chosen for its detail.” (Postmodernism)

“Back on Opium. Incense this time, no gouching out. I think I might quit boozing. I do enjoy frivolous excess after periods of sobriety, though. Centre of nebulae merely your fingerprint as Star's consciousness. Endurance characterises pattern of regularity. Mandala Swastika Postika. Mandala handler. We've all gotta get somewhere. I want to stay right here. Fifteen minute cities, eternal homes. I do not see any point in commuting. “Enjoy the commute, loser,” I say to cars passing by, out loud as I pass them in street. °Shall we let him into a little secret?° Since Coronavirus ended, nobody in this town works anymore. We've all got this magical stipend that means we can stay at home. Fifteen minute cities for globalized world. Easier that way. Social engineering.” (Postmodernism)

“I'm like Nigella Lawson's tongueless former husband right before she became a cocaine-addicted

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microwave lover to Saatchi who preferred the heat of the oven. Just don't call me The Sage Of Baltimore! Walt Whitman's *Eidolons*, from *Leaves of Grass*, are taking care of the money. Just like the tiny angels who grew grass for King Solomon; that was their only task. All the others, the angels of fortune, were their own children; the money. What are we to do with the world now? It is a very strange world; a world of a very strange world. In the beginning, you would think that the future was as bright and full of promise as the present. But at this moment, in the present, things are as gloomy and confused as ever. The world is not full of promise. What do we do with the world now? We have the same difficulties all over the world with the same problems. We would like it to be full of promise and possibility. Instead, our present, our present is dark and dark with problems, and we find ourselves in a world that is not full of promise and possibility; and we are, in fact, in the same difficulties that the other countries of the world are in. That is, we find ourselves in this world where there are a great many people, and we find them to be unhappy. Why are they unhappy? Why are they unhappy? Because of this and that. We find them unhappy because of money, because of fear, because of the world. This is what we have found out." (Postmodernism)

"Great art suspairs, when caught, into a fleeting anything at the glance of which is at first wonderful. Yet unreached, definite limits within probabilities realize all, we can only guess which direction has

functional and definitive purpose and dimensional form precipitated into time, seeking arbitrary laws through a formless and casual freedom. The level of our genius is seeing strangely, an asymmetrical balance of final representation in abundance, reformed contrasting things between gradations and undulations, correspondences that form dissociated thoughts. We live and give by values that create the truer portrait and typify the behaviour of our work. Fiction is often married to the face of beauty and truth, a fluid naked figure. Mode (fashion) transfers ostentatiously into an over-adorned envy. Basic economy is simplicity that reaches beauty. Our believing chemistry is mysterious by the the acts we permit in our mediations, the work of unknown and auto-genetic appearances in the millions of yesterdays. Lies lasting more than seemingly nothing, possibly as permanent as ignorance which makes our partitiveness a means by which we live yet. Otherwise willingly to serve each other in all things. Transmutations of possibilities to all things into and out of change, growth, life, quickly exhausted and static, complete, separate entirely to all else unrelated created that anything was the assertion that benign stupidities, what! Weaknesses of assured survival reflects and accepts that world-shadow often founded on its deficiencies to compensate normalities even aberration.” (Postmodernism)

“Dissolutions and unities remain invisible because of our motivations, separations, and unions,

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any visible interaction becomes constantly dramatic as life seldomly realizes itself. Indeterminateness further awakens us. Nothing is impossible if the Absolute is absolute. Why not take pleasure in contact with human flesh, by Jove, absolutely! without necessity and arbitrary implication. Infinities are given over to wonderful dimensions more so when they are miraculous. Becoming oozes an emergence of diatomical relativeness. Knowing or conceiving anything greater than what we are as relativeness is likewise, by originality, an individual reality, greater than our accomplishments. A parallel made unwittingly, a substitutive reality, enjoying seeking, from childhood unto death. The paradox of duality, the substitute of being, substitution by compensation, ever seeking a greater reality, we are the substitute of an intimate instinct. Little fertility as wind-blown how much I spawn! I worry little about my judgment after death, the poor media is tiresome and my life overtakes me in the great fatigue. Inheritance and remembrance has the tendency of similarity to stimulation experiences, a strata between all things. Our past constantly re-enters us, whereby our fatalities of adumbration live on, ghost-like, in a knowledge of crypto-psychism, leaving another thing to emerge from it all.” (Postmodernism)

“Far less is conveyed by formal phrasing whereas aesthetic validity is given emotional quality through a selective expressionism which is evocative of the virtue of spatial span, ambiguities and inexact

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references forming part of an intertwined nomenclature of shifting meanings. The world is set aflame by untrue meanings, all of which are signs and sounds in certain sequences. As possible as it is to get to truth depends upon the alogical sound sequences of words of everlasting luster. Latency remains within that which is not revealed. The man and the butterfly are revealed by each other since both are produced by Nature. The cause of whatever is within man is what man has within him. The magician is faced with all inconceivable impossibilities that verify his inscrutable nature. Is the means of expression a question of whether a thing is true or not? The present moment informs the tempo of the dynamic of the as now. Conative ability is a means of purpose seeking function to the directional degree of everything; concrete or abstract manifestation follows anything whatsoever and is deployed by the correct medium of discovery.” (Postmodernism)

POSTSTRUCTURALISM

“Tradition dictates social relationships, or you do? What we relate to depends upon diction – or outworking of storytelling – of conformity. This nomos tells us to conform to social attitude of surrounding peoples, much like Rosicrucian fashion already mentioned. But explicit alludes to name only. Nomos versus name. Someone to blame! How funny, then, that we would, at one time, propitiate abstract

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ideas such as piety and justice by another name?
Soteriology of soul depends upon its name.”
(Poststructuralism)

“Language not merely transparent medium for expressing fixed meanings, but rather system of signs and symbols with no inherent connection to things they represent. Binary oppositions reveal their instability and dependence on each other. We must question assumed dichotomies, that these terms may not have fixed and mutually exclusive meanings but, rather, intertwined and dependent on each other.”
(Poststructuralism)

“We reject idea of stable, universal meanings and highlight importance of contextual factors. Lacking specific contextual details makes certain pronouncements susceptible to varied interpretations. We challenge this notion of this unified and stable identity we hold so dearly to. You may want to attempt to construct certain identity, but you must question coherence and stability of such identity constructions. Identity seen as fluid and subject to constant redefinition.” (Poststructuralism)

“We introduce idea that boundaries between concepts not merely fixed but, rather, binary opposition between ideal and actual not rigid dichotomy; instead, fluid interplay between both. This challenges tendency to treat ideals as separate and disconnected from messy complexities of actual world.

Picture, if you will, a Consciousness Scientist, working for Department of Work and Pensions, testing out pharmaceutical drugs for National Health Service. This what I get paid to do.” (Poststructuralism)

“The notion of revolution is situated in a traditionally altering dispositional exercitation of rudimentary components. It repudiates its own delineation. Its pithy quintessence cannot be set off against its beginning as if the foremost operation were the groundwork upon which the whole nine yards ensuing are arranged and manufactured and would fall if disconcerted. The conviction that the original spirit of revolution was the greatest and the most exemplary is platitudinous and banal sentimentality. With equal apology it could be argued that the maiden revolutionary movements are tedious and polluted in that they are not yet disconnected from illusion, antecedent corroboration, and such matter-of-fact intentions and hardheaded objectives as interacting over further reaches with the assistance of clamour or siren blasts. The traditional perceptions of revolution readily make use of such disputes. In no uncertain terms, from former times, the truth has been obscured. The struggle to encompass the antecedent origin of revolution essentially beneath an absolute leitmotif would unavoidably stumble in such divergent substance that the philosophy would come into being shaken down apart from the undoubtedly apposite acumen that the sciences will not fit into any perennial notion of revolution. In particular, enquiries dedicated

to revolutionary origin, peremptory representation of important matters and such conjecture as is contrarily misunderstood by the humanities thrive violently adjacent to each other. If, be that as it may, we desired in the conventional reflective manner unequivocally to discern the ostensible interrogation of revolution's inception – as that of revolution's core – from the interrogation of revolution's antecedent roots, that would equate only to transforming the idea of its genesis, capriciously opposing the conventional understanding of the term.” (Poststructuralism)

“The delineation of revolution is at each moment implied by what revolution once was, but it is permitted only by what revolution makes possible in relation to what it wants to, and perhaps can, turn out to be. Despite the fact that revolution's dispute with the purely existential must be sustained, this dispute is transfigured in itself in terms of quality. Much that was not revolution – educated works of academia and cultural critique, like Marxism by way of example – have over the annals of the past transformed into revolution. By the same token, much that was once revolution is that no longer. Affected from its lofty perch, the dispute whether something such as literature may or may not be revolutionary achieves naught. Since revolution is presently stagnant, the idea should point to what it does not include. The friction separating what drives revolution and revolution's former times demarcates the ostensible interrogation of revolutionary organization.

Revolution can be realized only by its principles of progressive advancement, not in consonance with any set of static uniformities. It is circumscribed by its affiliation to what it is not. That which is concretely revolutionary must be distilled specifically from the locus of the other. Solely this would accomplish the requirements of a realistic polemic revolutionary subject.” (Poststructuralism)

“Revolution takes on its peculiarity by divorcing itself from what it emerged out of. Its principle of progressive advancement is its principle of development. It can only progress in connection with the locus of the other. It is the method that emerges from the locus of the other. Even what has turned out to be genuine is aphoristic for a realigned revolutionary subject. The established perspective, which has been dismantled, is to be upended. Verity endures wholly as that which has been transformed. What emerges in the revolutionary as her own legitimacy is the overdue outcome of an interior-mechanical maturation as well as revolution's situation during advanced universal popularization. Still, true revolutionaries must prove to be revolutionaries only by contradicting their roots. They are not to be asked for explanation for the discredit of their antecedent appurtenance to illusion, their subjection to rulers and pleasures, as if this were revolution's fall from grace, for revolution post factum perished from that which it arose. Ideology is not ineluctable for a liberated art, nor is ideology a sincere

function from which an independent and self-sufficient revolution excessively recoils. The antecedent melancholic automated clanking is of less importance thus enhanced since the breathtaking part of what is now acknowledged as revolution is submerged in the reverberation of that clanking.” (Poststructuralism)

“On the contrary, revolution's essence could be its impermanence. It is conceivable, and not just an speculative contingency, that its ideology is credible solely in the middle of a curtailed stage of the development of humankind. The insurrection of revolution, purposefully ensconced in the approach to an equity approaching the past system, has turned out to be an insurrection against revolution. It is unavailing to prognosticate whether revolution can pull through this.” (Poststructuralism)

“A retrograde societal cynicism, at one time exclaimed in opposition to a repression by the exposition of society itself, could imply that any possible revolution may now have walked right into the epoch of its ultimate dissolution. We must foretell once and for all the narrative of a new revolution in order to envisage it. Still, it must not perform to convey the preaching at its own sepulchre, in witness of its present death, and its nostalgia for a former time, and relinquishing in support of a single type of solecism that is no improvement on the society that has merited solecism as compensation for its own

atrocities. Whether revolution is abrogated, expires, or hopelessly waits, it is not established that the substance of former revolution die out. Revolution could foment in a milieu that has emancipated itself from the solecism of its society. Not solely the constitution of the revolutionary subject alone but also countless revolutionary motifs have heretofore turned out to be archaic. What was at one time rooted in its message has interminably surpassed the message and its atrophy. Undoubtedly this is not a rationale for antecedent reflective expectation over the strength of a revolutionary enthusiasm. It is likewise imaginable for the objective substance in its own dissolution to take with it that which is more than solely objective. Revolution and its revolutionaries are evanescent and impermanent, not only considering that by their self-determination by which they are reliant, but because right into the most minute elements of their freedom, which endorses the collectively decided partition of character by the separation of struggle, they are not only revolutionaries but somewhat unfamiliar, alien and in contradiction to it." (Poststructuralism)

"There is no confusing the correspondence with the disposition of the blasphemous to deconsecrate the territory of the sacrosanct to the point that only as deconsecrated does the latter survive. You answer the former with the latter. The world of the sacred is dehumanized, concretely marking out the boundaries, since its own ingredient of falsehood at once anticipates conventionalization and through

conjunction staves off the profane. Therefore, the virtuous notion of revolution could not describe the immovable peripheral totality of a sphere that has been secured once and for all. On the contrary, its cloture is accomplished only in a erratic and delicate balance that is more than just equivalent to the cerebral balance between conceit and revolutionary identity. The exploit of antipathy must be continuously reignited. Every revolutionary acts in the immediate moment. Yet, their every accomplishment is discontinued, an interrupted juncture in the practice, in which it exposes itself to the unflinching stare. If revolutionaries are the response to their own interrogations, they themselves thereby verily become interrogated.” (Poststructuralism)

“The ability to oppose a worrisome truth exerts material control over the indication that shares glistening estates where variety descends into an abject passenger. Violet improvements are a mood. We speak like this sometimes; we get the order of our words mixed up because we have an imagination where the sign-signifier-signified lives. The master signifier is a glyph. There are only 27 shapes, or glyphs, that float around in the collective unconscious. Three nines. Three sets of nine. Code goes downwards. Symbols falling from the ceiling. Ding! As long as you don't make me get weird about my chiming bells, which, like I said, are in tune with everything. So, anyway, the Perceptionista: a figure in the firmament, hot and hard in the firmament.

Watching a boy's first orgasm out of curiosity but only in order to celebrate it whilst I'm lying strapped to a hospital bed watching the eyes in the back of his head keeping an eye on me whilst watching the evolution of the next generation rise up and spring to life. The secret of the male orgasm. It's our final destination, and the punctuation for every destination upon the journey of life." (Poststructuralism)

"The Other is not generated from The One nor deduced from the impossible difference of her parallax nature; the difference between machinic desire and the death instinct is the very irreducible and complicated substitution of expiation. Repression represents the critical scene which is itself a primordial flux and the anti-representationalist notion of the machine. The horizon of the totally meaningless is something which frames the representationalist liberating desire from the liberation of desire itself (shutting down the machine). The basic unresolvable deadlock is marked, constitutively, by the death instinct and the free flow of libido which stands for the purity of desire itself - the survival machine. The impasse of repetition is the very satisfaction which finds itself at the impasse of which the death instinct is a deadlock." (Poststructuralism)

"Reflecting the entire universe, through an opening of themselves up, are the highest extreme Monads of quantitative machinic desiring intensity, specific in their expression as the world as an infinite

whole yet "organized" by the organism by its substantially hierarchical nature. Identity as an ultimate materiality, particular to the delusion of each creature, forms an attachment to the full expression of our duality; the Monad resists this as "atomic whole." The highest tension between duality and the atomic Monadic hierarchy finds its full expression in humanity. The identity of the Self is preserved by an obstinately focused absolute egotism. The perpetual evolution of life reaches its ever-increasing highest point of realization through the unique breakthrough of man." (Poststructuralism)

““Vialogosta,” is a neologism. The master signifier resides below the sign as an image which is uncovered by the three equal parts by which the signifier can be separated into. The neologism’s actual meaning is derived from a six degree separation of the word “neologism” itself. Below (signifier) resides its actuality (signified); the object and the subject are conjoined by indication of letter to meaning so that conceptualism can come into being, or exist, as we begin to perceive the objectivity through our own personal subjectivity. The object contains three equal parts: i) the prefix; ii) the logos (the programming language of the word); and, iii) the suffix. The prefix “via” (latin for way) conjoins the central root to what the idea contains and the notion it introduces. “Logo” is the central concept, through which a line is drawn through the sign, upon a tabula rasa - the empty space from which we began, the void of meaning that existed

as a vacuum before the definition began - upon which this table a picture begins to form. The centrality carries the explanation in signification: the idea that we recognise is central. In Hebrew, we have this concept of Otiyot, signs of plurality, that cannot carry meaning until that meaning is reconciled by the suffix. The “-sta” of vialogosta is a latinized statement that alludes to the branch of romance languages to which it belongs and what the term indicates. The sign acquires sense after its dissolution in a concept so that we are not left with an empty form, or sign, yet the sign is printed in our consciousness where it floats about with other configurations and with other signs and ideas. “There is no [language] in general, except as the object of an Idea.” Our need to question the sign and its implications arises as the need to form a conversation appears with it, a conversation comprising a sentence that forms a phrase or an assemblage of meaning. Jean-Francois Lyotard explains that this process must happen in the present, that is to say, that we cannot move forward without another thought, or link the idea to a cloud of other meanings through the invocation of the being by the signifiers “this” and “that” where presence resides. Increased signification leads us to further question the notion of the sign. Let us choose, rather than looking at, what resides closest to “this” and closest to “that” by way of “it” (the sign). Simple: “via” the way, “logo” the sign, and “-sta” the station of the residence. This triangulation brings us to the final signification of a situation that accords to our phrase: “Residence is the

sign of the way.” This indicates our direction. People have been criticized for using the neologism blatantly because it can lead to misapprehension of grandiose ideas surrounding empty signifiers. Our problem is solved where our solution resides. The truth of the neologism is that it is a play on words: our conceptualisation only occurs when we break apart the joining of the consonants to the vowels. The origin of the absolute concept came from the individuality of the sign. Neologisms help the frustration of thinking if they are trapped inside the "idiocosm" by the "idiotype" that cause idiosyncratic and idiomatic behavior. It leads to our discussion of the sentence, the partitioning of neurosis and liberation in peace. It invites the investigation and illuminates the meaning and the continuation of its direction. The metaphysical realm is a male domain, however, ontology can belong to women, as a counterpoint to the thrusting of the expression so that a dispute may cause interpretation. Words move our hearts and the seat of our emotions towards understanding and meaning is galvanized by the occurrence of conversation as the sign carries emotional power as well as abstract linguistic properties contributing to interpretation. Languages in the latinized nations and romanesque regions are experiencing a change in current due to language technologies. Narratives of progress are provided by the ousting of traditional discourse so that the current flows from node to node and changes, such as a Chinese whisper, in that each vowel changes the shape of the overall sound quality.

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The pretext for the discussion of our expression is the difference. The difference between the beginning, the middle and the end.” (Poststructuralism)

PRAGMATISM

“The passing of revolution is consonant to the actuality that revolution is a consequence of what has come before. That we reflect on revolution as ephemeral, albeit elevating it up to unmitigated enthusiasm, it endures in sympathy with the counterpart nature of its apparatus, moreover it incites the idea that we would never have encountered: that the essence of revolution, according to its certitude, is not equivalent to either revolution's anticipated vitality or eventual annihilation.”
(Pragmatism)

“This is a good deal. You get to spend time with me, you get to do good things; you get to have fun and learn how to live better. And I get to keep all of it, all of the money, so we can go have fun more and live better together. So this is a good deal. You get to spend time with me, you get to do good things; you get to have fun and learn how to live better. And I get to keep all of it, all of the money, so we can go have fun more and live better together. So what you are saying is you think it's a bad deal, you think it's a bad deal, and the reason why you are not saying that is because, you need me to be the sort of person that you love and

the sort of person that you're comfortable with? Is that a good description of who you think I am? So what you are saying is you think it's a bad deal, you think it's a bad deal, and the reason why you are not saying that is because, you need me to be the sort of person that you love and the sort of person that you're comfortable with? Is that a good description of who you think I am?" (Pragmatism)

"Our ethics are formed from the phenomenal amoral world. The worst of liars becomes the best of liars because he is a natural liar, self-realization as a means of his endowments, cultivating one's talents as if it were a virtue. Social validity is transferred to artistry and may be the free point of such imaginative ability. The ethical quality of expression is determined by the means, methods, and techniques of fault. The only aesthetic truth is the pragmatic sociability of things. We are with the thing that is beautiful. By such casuistry, or not, fictions are provable by the paralogism that we infer upon our phenomenal-logical worlds. Our method of proving fictional evaluations must therefore be a geometry of fiction (Geometry, originally evil, until we found its appropriation-proper!). The cycle of the blind worm. Neither the better self nor the soul is equal to the gods as man is equal to man. Concerned as he is with his inferiority man does not state it as virtuous yet rather states it as superiority to another. Our failures are never compensated for, our misconceptions usually spring from the pretentiousness of the rationale of our

beliefs. There is more likelihood or response in the way of that which comes from without as its first stimulus. So that your out-breathings are not foul see that your in-breathings are of purity. Excretion forms its own bodily absorption. Sound formulated is euphony.” (Pragmatism)

PROCESS PHILOSOPHY

“Meaning shapes and colours the quality of our ideation. Our ideation gives rise either to our action or our contemplation. Action is instant whereas contemplation is prolonged yet both deliver meaning. An action can be brought about by contemplation just as contemplation can be informed by action both depending on the quality of our ideation. Ideation comes from this substance of quality and “Quality” is the substance underlying existence.” (Process Philosophy)

“Re-enter the trivia of our emotional valences, the vast rag-bag of our range of sentiment. All our ideals and our strivings as nought they count! Time is preferable to Eternity as for the fleshly lovers of humanity. Shadows inverted and reversed by dark astral ethos of energy seeing the unhappiness of an undying man with his dying familiar. A life stolen by opportunity, the aptitude of magic again only simulates and redresses a tarnished body of dead stuff. Immanence replaces time, we bid what will be in

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the now which cannot be existent until it has been conceived as presentient prehensiveness as an act of God yet the volition of which we are the evidence of all that we are. Our mentation is a latent geometry from which springs thinking and reasoning forming the sensuous conceptual ambition; silhouette of a priori geometry. The gods were repaid with our forgiveness, prayers, and repentance that we gave to others since we ourselves could not ask forgiveness, make prayer, or repent. No question. Where it is not yet seen beauty is yet revealed. Logicism bothering to be logical is more ageing than that of which I know nothing. Thought will think for us and things in as-if-belief let us posit our own thinking capacity having little thinking for us left to do from the prohibition of others. The whole functions when it is posited as a whole but its ethos can be derived from any part of the whole.” (Process Philosophy)

“Instance in instant synchronization informs our belief system as a series of constants being its main factor. Formal stages of relations are merely altered, expanding the actuality of space and time. We are individuating and contracting as our relations change. Experience becomes a forgotten residue as what we are liable to conceive is the measure of all that meaning is to man. Whether anything may be true or not depends upon the place and time of forms, tolerating what is elastic, not overlooking or discounting what we often perceive as always being directional and dimensional to truth itself. The degree

in direction is equal to a thing more not true than true yet relative. Outside their framework lies dangerous discursive cognition where lie the concretions of a generalized truth. Expressive evocation is the means of the magician. Primitive symbolism requests answers from the subconsciousness to obtain what is entirely concerned with magical language, its enactments causing changes by means of desires, knowledge, fears, hopes, whether conveyed by deceptions concerning what is conveyed by otherwise normal language. The tactual is transferred to the intuitive by cryptographic symbols making possibly a new intercommunication of belief.” (Process Philosophy)

“The increative becoming is a transference or delegation of the concept of ourselves that lies in our own separateness of apparent duality. Identity by identifying a synthesizing of everything fundamentally relationing, indeed all science and art, informing our understanding. Acceptance of all things does not arrive until one has sufficient sufferance and again we must suffer, suffer all things, in our remembrance. All the time, all things fornicate. What we have believed from experience tells us how deeply we have believed. Near and belittling events unfold in a kaleidoscopic chaos of transitory modality in which stress makes difficult sincerity. Let nothing be seen in the manner of the familiar which induces fatigue-indifference. New sight in every seeing makes seeing be as vision. This being the constant attitude makes less frequent

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fatigue. Ever-changing yet persistent insatiable desire is life itself. Dramatic unities strive for expression. Ever stranger ethics and heaped-up conventions make us afraid. Immediacy is unrelated to untruth just as time-space is an equation of the truth. Without a medium neither pleasure nor pain exist. In Nature there is no malignity, we make our own evil. Man violates himself when he violates Nature. Relearning and redirection provides a check on the reception of the marvelous with its propensity towards inducing an astonishment at existence, once-virgin, proceeding from our extraordinary capacity to believe. Presumption are forged in both our learning and our reasoning. Recognition by ideas gives authority to the testimony of experience. Certain dreams, inspirations, and instinctive apprehensions, though true and correct, do not explain our mental hyperbole, which is merely a peculiar expression of a strong argument. Sex prescribes the successful colonization of unities beyond our inspiration. There appears little spaciousness in space.” (Process Philosophy)

PSYCHOANALYSIS

“But there is a different basis to what I speak. I am bound by nothing. The tritest formulas of everyday life can be traced to the social individual, enmeshed in his repressional mechanisms, from the inmost to the outmost, before our eyes, the whole of living. The conscious mind is perilously accessible to that which it

unconsciously represses. Without impunity we concede our access to these mechanisms. Smoke a cigarette, eat a cupcake, play dumb. Our cocoon of lies continues to protect us, where old repressional mechanisms are replaced by what is excised from our memory. Night and day, we must chant in every way: WE ARE GETTING BETTER. Weariness renounces the fullness of a sweet life.” (Psychoanalysis)

“Ask me: what would you say to Vladimir Putin? Simply thus: я ти человек. The traumatic condition is a violent default of failure. Language is pressed into the shadows losing all formal presentation; the achievement of a perfectly traumatic content is distinguished by a decisive æsthetic. The sign is traumatized by the master signifier of the last thing signified.” (Psychoanalysis)

“The Id and its structure is reared by a complex and vast emotional ethos of the truth. Man has been destroyed, mutilated, wordily castigated, so maligned more so than anything else in Nature. The only salvation is knowing that man is man’s only menace. We react to the heavy kick of fate landing, criticized by others, criticized by ourselves, leaving little feeling remaining. Our previous footsteps are retraced and intersected by the span of our orbit, constantly circumambulated. Eternity is a Sisyphean traversal; our form of apprehension changes everything: somewhere, our ability to copulate with differences bring about our constants. Reality itself means what is

but to know, meaning the meaning of things we desire to know, ultimately. Acceptance and tolerance shape the reality shared by the Stoic. Wherever it concerns us we appreciate beauty and the embellishments of life, becoming truth or not truth, receiving answers from such quizzical attitudes. Our tolerance is measured by a ratio of degrees only as to what we perceive as appearing ugly or repulsive. Worm-like we are already, to know this is not to turn worm-like for that would be unnecessary, since beauty to a worm is the worm itself.” (Psychoanalysis)

RELATIVISTIC HUMOUR

“I once had conversation with fellow auteur Will Self about diet. He asked me, “What’s it like being Vegan?” “Much like being Carnivore,” I replied. “How so?” he asked. “We eat a lot of chocolate,” I responded.” (Relativistic Humour)

RELIGIOUS PHILOSOPHY

“Monotheism pointed forward to capitalism; *Yod-Heh-Vav-Heh* itself market share in global brain. Unified population, greater than any in world at present, pledges its allegiance to symbol. Greater number than democracy, all facing same way. As angel who refused to bow down to Adam, first man, Islamic nation do not refuse to prostrate themselves to that

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very angel, its doctrine and its symbol. Angel presents himself as Ismael and his symbol *Ha'Makhumesh*. Its doctrine independence from one true idea, union of Abraham and Sarah: phallic Yod of penetration; grasping Heh of consummation; mutual Vav of expectation, as if their ecstasy anticipated moment of conception; and again, Heh of breathy relief and conclusion; *Yod-Heh-Vav-Heh*, baruc ha'shem.”
(Religious Philosophy)

SELF-REALIZATION

“When you seek a life of complete aloneness, you give yourself over to that which you already possess. You do not seek a new being, rather you seek to become the whole person you intend to reveal. When you seek a life of complete aloneness, you learn to embrace your own self-love. You do not require love in order to become something else in this life, your own self-love becomes the gift of your being, that which no one can take from you. The one that never diminishes remains. You cannot feel separation from yourself. You must learn to accept and love yourself. You must love yourself as you intrinsically find yourself. When you accept and love yourself, you become ready to give your attention to finding a life of complete aloneness. You become ready to give your attention to loving the one who you find within you.”
(Self-Realization)

SITUATIONISM

“Personality. I used to think I liked who I was - it wasn’t in the way that I dressed or the jewellery that I wore, the fact that I decided to paint my nails black, or whatever. I have come to realise that you only like yourself when other people do, too. I heard this great sample that I used to make an electro song once. It was a guy speaking over a jazz band and he simply said: “I had discovered a great secret! That everybody else loved themselves more than everybody else and if I wanted them to love me I better be like them... and it worked!” Work. I have to admit, The Situationists were probably one of my seminal literary influences, which is why I have to quote them again so soon. Their motto was: *ne travaillez jamais*, meaning “never work!” Hell, if you can find a way to do it, would I recommend it? It’s a tough one for me because I’ve been fired from every job I’ve ever had because of my psychotic illness (part of which has brought me to this whole nihilism trip) but it kind-of goes back to being loved. To be loved you have to fit in, to fit in you have to have a common united purpose, and maybe that’s why we invented work? To cooperate. To share in the mutual understanding of human progress.”
(Situationism)

SOCIAL CONSTRUCTIVISM

“Social constructs come from labels we give them and with this in mind we can begin to construct relationship of explicit to nomos. It forms its own bipolar dialectic. Social constructs make up social contract to inform things like political behaviour and even extending to customs that affect people's habits. This not proverb. We take our daily activities for granted, everything governed by some rule of some sort.” (Social Constructivism)

SOCIAL THEORY

“We initiate sexual revolution on a daily basis. Participatory dance moves, social mores, conditions of “fitting in.” Doing our part. Everyone competing with everyone else. Until hierarchy forms. Yet we can see emergence of new system. Filiarchy. Age of individualism. We lived through Matriarchy at dawn of civilisation and then Patriarchy organised us as progress broke us to remake us. Now we see emergence of Filiarchy.” (Social Theory)

SOLIPSISM

“Maybe we see colours in different way? To other creatures, I mean. But like that childhood experiment where you say “maybe I see orange as blue

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and what you call blue is actually orange?” Sic. All pioneers get statues and I go around dreamworld saying things like “Gravity” – only in Slavic accent – so that people, men and women alike can ascend and be freed from constraints holding them to floor. I make more sense in my dreams. I know things better. Mundane world merely waiting room until I return, this Hebrew phrase “*Halom*”, meaning dream, and “*Shalom*”, meaning peace, I go home to *Halom* for Shalom. Heroic Trio. Poetry mode and another band reference. I used to have their tee shirt. My favourite until it got lost in house move. Probably knicked in communal laundry.” (Solipsism)

SPIRITUAL IDEALISM

“As consciousness reflected upon itself–“I Am Conscious of Being Conscious”– the first Ego was born. When the first Egoic Consciousness considered aloneness, The Other was born – a duality within consciousness. From Zero came One, from One came Two and duality within consciousness gave birth to the Law of Attraction. This reflection of consciousness upon itself thereby giving rise to the Law of Attraction brought about opposition within Duality to be coupled and give birth to the Triad.” (Spiritual Idealism)

SPIRITUAL & METAPHYSICAL

“Angelic creatures of all different kinds scrambling their way up to top like sculpture in Viglands Park, Oslo. More colourful, though. Maybe they see colours differently. I know they react to our subconscious mind faster than we can have a conscious thought; contributing to powers and principalities, dominions and thrones, and then whole structure of spiritual wickedness in high places. This I reject. Yet this I witness. Witness Burkean organic tree of royal monarchic hierarchy, we have become sick to death of these Presidents' wars of global hegemony for resource capture.” (Spiritual and Metaphysical)

STOICISM

“So what are men’s rights? Our prerogative is, simply thus, not to sin and not to be controlled by the mind. As the philosophers rightly say, "the evil of the mind belongs to those who are led by it," to use the famous phrase of the great Stoic, Epictetus. In fact, all good and upright men of the world are not men. That is, men are simply the human potentialities of the world: and that potentiality is what they have not yet developed. So men, according to the Stoics, are not subject to any laws and regulations whatsoever—although they are subject to certain laws of nature and physics which must be followed by them. For there is no law which is not a rule of nature—for all are laws,

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not by their own will, but by nature. And so, on their part, men are not subject to any laws—in virtue of the nature of the human potentiality; but yet they are subject to certain natural laws, or natural laws which they must obey. According to the Stoics, every man has a nature, which is innate. And thus, if a man does not cultivate it, it will never be developed in him. This is, of course, in contrast to the Christian view of man, according to which man is free and independent of his own nature, and, therefore, can not be free from his nature. In our own universe, of course, we are not entirely free—for we must obey the law of nature—but this is hardly the nature of man. So, what is the nature of man? Our prerogative is not to sin.” (Stoicism)

STREET PHILOSOPHY

“Praying at 7am the militant way because I'm a Bishop a terrorist wouldn't fuck with. I put a big black muslim nigga on his back last year because I'm from Whaley, m8. Bring it. That's what I said to him. He tried to get me in my cell over £30-quids-worth of used vapes he scammed me with over money to do me in, no way was that happening so he's being a total bitch nigger outside the cell where he knows he can't hurt me because we're out in the open again so I just grab my dick and say “bring it.” He walks off saying I'm a little bitch, so I have to put him on his back when he comes flying at me two days later. Needless to say, he won the war but we did become friends

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when I got moved for fighting the Polish guy. British, like the Polish. The Pole from the fire service. Sliding down a Pole from the fire service, ladies.” (Street Philosophy)

THEOLOGICAL IDEALISM

“The Word gave birth to physical matter through speaking it into being. The act of creation inherent in speech manifests physical matter from the substance of consciousness coupled with the Forms already existing within the Ideal World. The universe exploded into being through this creative act of speech. The physical matter of the brightest stars were formed from dust, light, and heat.” (Theological Idealism)

TRANSCENDENTALISM

“Self-realization becomes less possible the more undifferentiated it gets, the contrast being the stimulation of a sense of identity. Continuity’s spontaneous tribute to Ego is the ephemeral appearance of all things. Until its final development, the Supernal needs no knowledge to shape it, it emanates from the inspiration of instinctivism and the dependency of being. The apperception of “Thou art That” is synonymous with “I Am That I Am.” Automatic anoesis is the only mediator of the soul.

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Old memory joins experience, seeking to develop contiguously, conceiving desirous ideals and abstractions, in order to aid knowledge of the immediate futilities. "I desire" awaits the influx of "I will" implicit in all that "I am": when these are in harmony conation begins. The antithesis of spatial merit is within the necessity of seeking the abstract since we are unable to attain the factual absolute. Logic ends where greater certainties begin. The collapse of emotional extremes tend to be things that are ends in themselves. We are the kindred who are begotten inside of inconceivableness. We put to base or noble ends that which is lent to us by Will; our becoming is predestined by the good and evil that stalk us." (Transcendentalism)

VITALISM

"As stars died out over long periods of time and collapsed they exploded and expelled the planets. Condensation began to form around our planet giving the atmosphere oxygen. The oxygen in the atmosphere of our planet gave birth to the lifeforms that require it to live. All the systems in our body rely on oxygen to make energy. When the red blood cells reach tissues that need oxygen, the oxygen is released from the haemoglobin and diffuses into the cells where it is used to make energy. Energy comes from blood. Blood exists at the centre of every star as its centripetal force of gravity. "The spirit of the life force is in the blood"

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as it is written. Existence depends on the spirit of the life force within the blood. The precedent attribute that Quality embodied was the Spirit within blood. The spirit of blood is alive whereas nothingness is akin to death.” (Vitalism)

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